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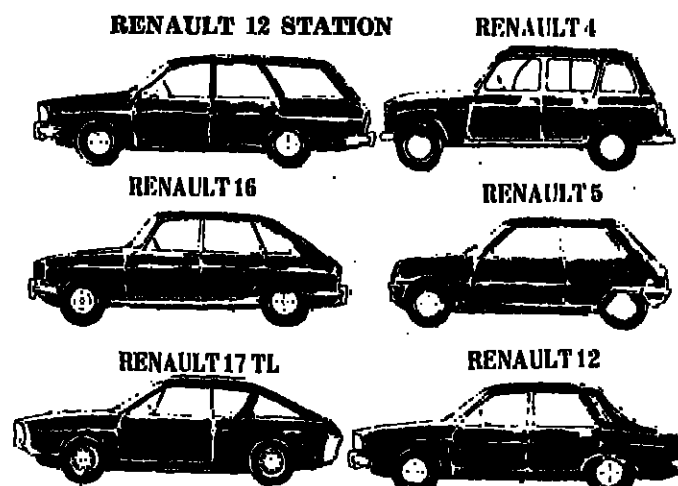
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Almogi, the man who likes being Labour Minister



(Israel Sun)

Labour Party has concluded its general debate on a policy for the administered areas. It must get down to drafting its election platform. YOSEF ALMOGI, interviewed here by our Knesset correspondent ASHER WALLFISH, suggests in his systematic way that no major changes be introduced to his party's deliberately vague programme but, on the practical side, work proceed in building the economy of the areas so that they become self-supporting and absorb the large numbers of Arab workers now employed in Jewish areas. As to his personal plans, he has rejected the Secretary-Generalship of the Histadrut and is content about the Haifa mayoralty. "I'd like to stay Minister of Labour," he says.

Yosef Almogi is one of the cabinet members whose portfolio is considerably involved with the administered areas.

Labour Minister's past with the ex-Raf wing of the Labour Party (traditionally led by ex-Premier David Ben-Gurion and Defence Minister Dayan) were more on a political than an ideological plane. Generally, other Labour ministers who were once hostile to the Raf wing because of bygone political and personal feuds, today more sympathetic than Almogi to Mr. Dayan's views about the administered

He did not believe that Mrs. Meir's stunning up of the Secretary-Generalship of the Histadrut indicated any appreciable hardening of her views.

Mr. Almogi's practical interest in the administered areas focuses on the labour force which works in Israel. One in every four employed persons in the areas now works in Israel. They represent about five per cent of Israel's own labour force.

Some of these migrant workers were unemployed before 1967. Others were under-employed. Still others were in agriculture. But while improved methods of cultivation have increased agricultural output in the areas, they have also caused farm labour to move to other jobs.

Almogi told me emphatically that the entire Labour Party must debate about the areas in a superfluous manner. He said, "The Minister said, 'I want to see that the basic guidelines laid down in the writing and orally, have directed the present government for the past four years. And in any administration, there is no point right now in debating about maps and future."

He recalled that he was the first to speak in the eight-year Labour Secretariat debate.

No maps yet

It sounds naive, but not talking about maps. The Minister spoke first in the eight-year Labour Secretariat debate. He said, "I thought I would be exchanging assessments of what had been achieved in the areas since the last election. I never thought the forum would be a debate on the peace aims."

However, he did not feel that the debate did any harm. He said, "I am sure that the Labour Party embraces a wide range of views. It also provides a majority of Labour ministers to make any decisions."

The only good the debate did, he thought, was that it enabled him to make his views plain. He said, "I'm sure that if the Labour Party holds a convention to discuss and approve the election platform, the majority will not make any changes in the secretariat with the areas."

He is not happy about having 50,000-57,000 migrant workers employed here. "If it were up to me, I would cut the number of workers from the areas employed here by a third. But that reduction won't take place by itself. Of course, we can say theoretically that it

would happen if Israel had an economic slowdown.

"The most natural way to bring a reduction about would be to reduce the incentives for all those Arab workers to come over. That means improving wages on the West Bank and in Gaza; providing better social security payments and conditions; and above all, widening the economic base in the areas by fostering investment in industry there."

Mr. Almogi stressed that influential Israelis who objected to a large migrant Arab labour force here ought to be consistent, and should therefore back intensive economic investment in the areas.

(Ministry experts believe that to provide permanent factory jobs for 10,000 Arab workers in the areas would require an investment of IL100m. They say there is no sign of capital of that order being available in the near future.)

Recalling the phenomenon of the summer of 1972, when about 5,000 migrant workers were living semi-permanently in moshavim within the "green line," Mr. Almogi assured me that the security authorities had stopped this, "and will prevent it recurring." He said that today, there are generally about 2,000 workers sleeping over here but all with special permits — and none in the moshavim.

There is no sense in artificially attracting an additional Arab population into Israel.

The campaign to mobilize Israeli labour for the citrus harvest "was neither a success nor a failure. I would say it had symbolic importance," he put it delicately.

Orange picking

Only 700 high-school pupils picked oranges in the last harvest, he said, and only a handful of adults took annual leave to pick fruit at tax-reduced wages. "We shall have to take up both measures much earlier this winter, and with greater energy," he said. He suggested the Education Ministry that high schools arrange part of their holidays during the harvest, and thus free pupils and teachers for the groves.

I asked the Labour Minister what he believed would happen to Israel's labour force if a political solution to the problem of the administered areas, were to make the 57,000 migrant workers disappear overnight.

"The problem would not be insurmountable," he replied. "In two or three months at the most, the economy would return to an even keel. Output might drop, of course, but not proportionately to the missing 57,000 hands. And it would be the greatest possible stimulus to more mechanization, and more efficient operation."

THE conversation shifted to Haifa, and the spate of reports that if Mayor Moshe Fleishman did not wish to stand again in the autumn elections, Mr. Almogi could have the mayoral candidature for the asking.

(Labour party sources stress that "potential candidates" such as Knesset member Moshe Wertheim, Labour Council boss Eliezer Molk, and Haifa Refineries director Avigdor Bartel, would only compete seriously for the Haifa mayoralty if Yosef Almogi bowed out.)

The Minister said: "My colleagues are aware of the need to boost Labour support in Haifa after a slight offset there. I don't think my colleagues will force me to stand for mayor — but if I do stand, it will be my own decision. As of now, I would prefer to remain in the Cabinet."

As Labour Minister, I think. He regretted that Haifa Labour was carrying less weight in national Party councils nowadays than it had done in previous years. The last three years particularly had seen "distortion and imbalance," which needed to be put right soon.

Merger in Haifa

One problem, he said, was that Haifa was the only city in which the Labour and ex-Raf wings of Labour had merged. Elsewhere in the country, the factions had virtually maintained their individual existence, and this put Haifa Labour at a disadvantage.

The Gush bloc of Labour Party "organization men" exercised a dominant voice in the party, he noted, but it did not express Haifa's views. In his opinion, Haifa Labour was not "anti-Gush," but it would not understand why the Gush kept it out of things.

POLITICAL observers describe Yosef Almogi as one of the few Labour figures who can pick and choose between a selection of jobs: a Cabinet post, the Haifa mayoralty, or the Secretary-Generalship of the Histadrut.

The observers say that mention of Almogi's name in connection with the Histadrut job is mainly intended in Party circles as a metaphorical whip to be cracked over Secretary-General Yitzhak Ben-Aharon to make him more flexible.

Almogi commented: "Before Yitzhak Ben-Aharon was nominated for the Histadrut five years ago, and ever since, I've kept repeating that the job does not interest me. It's funny, but nobody believes me. Today, I still don't want to be Secretary-General."

"You can't compare the situation in the Histadrut with the situation in Haifa. In Haifa, most Labour elements favour my candidature. In the ranks of the Histadrut, my name is mentioned far less."

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COVER PHOTO BY SHLOMO ARAD
"He hath bent his bow and made it ready," but just for Lag ba'Omer fun and games. The festival, occurring this Saturday night and Sunday, recalls the revolt of Bar Kochba against Rome in 132-135. As part of the festivities, Jewish children emulate their ancestors with mock bow and arrow fights.

"People buying Audis are trading-in Buicks, Oldsmobiles and Pontiacs"

This trend was revealed by the prestigious weekly "Business Week" in an article describing the sales boom of higher priced import limousines in the U.S.A. The AUDI 100 is a typical example" states the article

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AHEAD THROUGH TECHNOLOGY

Lea Ben Dor's
Parliamentary
Report

Cement in the basket

THE housing debate was not very searching or very ed conditions, but argues that although inadequate housing is the chief cause of dissatisfaction, disaffection, failure of children to learn, and not only here, but elsewhere too, by all accounts.

"Then there is an acute problem with regard to some thousands of young couples who have no means of their own at all, neither much nor little, and another 2,000 rental flats will be put up for them." This will be a life-saver for the lucky couples who get them, but the system as a whole remains geared to purchase and revolving capital, not rental flats. He pointed out that even the most modest public housing flat now costs IL70-80,000, while the large ones go up to IL150,000. However, you want to figure it, the tenant would be paying at least IL500 a month interest on the investment, and it is more than he can conceivably afford on an average Israeli income. How the majority of the young couples in fact find the considerable sum needed for the down payment remains a mystery.

Flats now larger

Standards have gone up. Even ten years ago, the Housing Ministry built no flats larger than 45 square metres: today the upper limit is 86. He also defended the better-quality housing built in such places as Eilat, where there is no privately owned land. If professional people are to be attracted to make their homes there, then they must be offered housing similar to what they might find in Tel Aviv or Jerusalem, and in this case it must necessarily also be public housing. The cost of iron and timber have has just about doubled in the past few years, he says, and labour has gone up sharply, but a third of the increase in costs is due to higher building standards.

One is told that people who know how to take advantage of an inflationary market do not find it too difficult to buy and wait and sell and juggle until they finally own a flat. That still leaves those who would be more likely to lose their savings if they tried to play the market. Mr. Ofer also points out that criteria vary in different parts of the country concerning who is entitled to housing, or the size of the flat, and that this causes confusion. Nor does he have a very high opinion of his

customers. Even when the rules are clear people do not always understand to what they are entitled, he says. "For instance, if the Income Tax authorities were to write to a thousand persons that they are entitled to get money back and they are told to apply to the office, quite a proportion will not even come to find out what is owing them." They cannot wait for flats until everyone has learnt to decipher a letter couched in the mysterious jargon of government offices.

SHOSHANA Arbely-Almestino (Labour) was to the point as usual. How could there be such a black market in cement, she wanted to know, which is being sold almost openly at three times the official price? "I know how difficult it is to fight a black market in eggs and meat and sugar, in all the things everybody needs. You can't put an inspector in every little shop... but cement is sold by only one company (Nesher) and you cannot hide it in your shopping basket. It should be easy to check whether it is being used for the purpose for which it is being sold." So one would think.

THE Watergate affair has left people almost speechless. Any moment, one feels, somebody will protest that whatever their party may have done at the last elections it was not like that. Corruptions it was not like that. Bader-Ofar amendment to the election rule is aboveboard and illy-white.

There is a visible restlessness. This Knesset has now run its course and has already decided to close down a little early in order to give the parties more time for the elections.

Gahal people say hopefully that the radical tone employed by Hishlat Secretary-General Ben-tadur will scare away the liberal middle-income voters who traditionally support Labour, and that he will not be able to make many converts among the small far-left groups to balance the loss.

If he takes any votes, it will be from Gahal, or rather from its Herut section, among voters in search of an opposition group to join. The Bader-Ofar amendment will not only cut down the small parties, it has already made Mr. Bader himself into a fervent supporter of Finance Minister Sapir, at least in the matter of the "Sapir Fund," which has by no means been restricted to projects in which Labour has an interest. With the economy almost

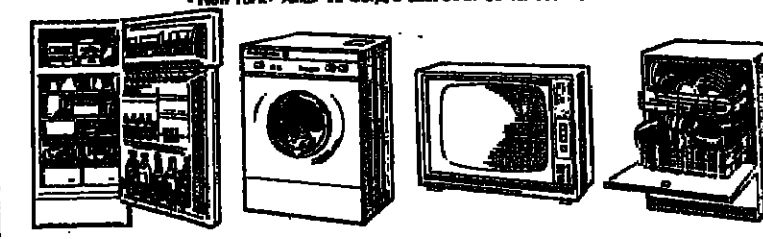
huddling over, no sign of negotiations with the Arab states for a possible decision on borders, and the Soviet Jews getting out at a fair rate despite injustices and persecution of individuals, it is hard to see what clear challenge can be brought up for the elec-



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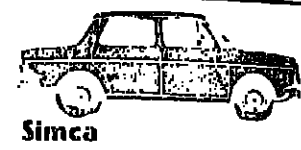


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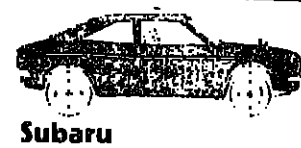
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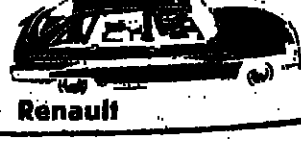
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ISRAEL AT 25

The establishment of Israel has had the effect of "de-colonising" the Jews, both here and abroad, writes Sir ISAIAH BERLIN, the philosopher, who is now President of Wolfson College in Oxford, quoting Baron Guy de Rothschild. The writer also examines the question of whether Israel has fulfilled the purpose for which it was established, and the attitudes to the state of other countries in the following excerpts from the 25th Anniversary Israel issue of the "Jewish Chronicle."

It is a remarkably candid, original and penetrating address by Baron Guy de Rothschild, given in Paris not long ago, on the occasion, if I am not mistaken, of the centenary of the Alliance Israélite, he declared (it seems to me with great truth) that the creation of the State of Israel had had the effect of psychological de-colonisation on Jews — every-where — a process which often goes sharp and, at times, causing reactions on the part of the newly liberated.

The idea of the recolonisation of the Jews is a brilliant simile for the beginning of the emancipation from that of spiritual slavery, both physical and psychological, of which Ahad Ha'am had written so lucidly. This unhappy condition went with the abnormal conditions that gave rise to such fantastic figments as Shakespeare's Shylock on the one hand and Sidonia on the other: a responsible for Plinaker's image of an unkind ghost of a people wandering among and frightening the living nations, and for the variety of caricatures of Jews in Doctor Faustus and in the works of the New York school of Jewish writers.

It is this last inheritance of the position of Jews in feudal societies that has persisted into modern times, capitalist and socialist, that seems at last to be becoming obsolete as a result of the more existence of Israel. There may yet be horrors in store for us, national and racial conflicts, oppression and murder of individuals or communities, for Israel is unfortunately little

evidence of the abating of evil passions — as Trotsky once remarked, those who wanted a quiet life did ill to be born in the twentieth century — but the grotesque, yet peculiarly shaming, contortions of assimilation, do appear to be nearing their end.

Whatever the future of the Diaspora and its relations with Israel (and it seems to me that, whatever some of us may wish, the gulf, in the natural course of events, is likely to widen, unless things go badly for either side), the old, painful self-consciousness is waning, the agonies of ambivalence, personal and social, the insecurity that leads to excessive of self-protective behaviour — of anxiety to please, or of defensive arrogance, or of anxious and, in extreme cases, insatiable, pursuit of honours or wealth — or, alternatively, of nervous self-effacement — all these things are now less than they were.

To be a Jew need not be a source of either pride or shame. Despite the abnormality of its position, despite the disfavour with which this founding, now grown to man's estate, is viewed by a multitude of disturbed groups and individuals in many lands, Israel is a nation among nations, Jews are, and are seen to be, what they are. The word 'Jew', which could not be uttered without causing some degree of embarrassment, at any rate in some circles in the West, is, with the word 'Israeli', becoming one word among others, denoting what it denotes, without causing kind and tactful liberal persons, in 'mixed' company, to wince a little. All this is of cardinal importance.

HAS the State of Israel fulfilled (the Zionist) aspirations? Reality always falls somewhat short of the ideal; moreover, the original ideals were too many and too diverse to be capable of wholly harmonious realisation. Among Russian Zionists there were, as among other Russians, conservatives and liberals, both religious and irreligious, clericals and anti-clericals, socialists and individualists, populists and elitists, militarists and pacifists, each of whom saw in the new Jewish State the possibility of realising their dreams. The Oriental Jews were pious and traditionalist, steeped in the Bible and medieval ideals.

There were German Jews with a yearning for a fusion of the old with the new, the ancient East with the modern West, in some new spiritual synthesis. There were Americans with a belief in the release of vast socio-economic energies for the transformation of the entire Middle East and the ending of destitution and disease and ignorance among all its inhabitants by modernisation carried out by means of vast, New Deal-like schemes and experiments.

Fear of anti-climax

There were British Jews who believed that unless the new State performed an ecumenical civilising mission and exercised the kind of spiritual influence preached by Ahad Ha'am (in which his disciples, men like Leon Simon and Norman Bentwich, so fervently believed), unless light once more shone from the East, the enterprise might end, as my friend in Paris had predicted, in a materialistic little Levantine community, a sad anti-climax after the splendours and the miseries of the whole Jewish past.

There were Jews from Czechoslovakia inspired by the liberal ideals of President Masaryk, Jews from Poland affected by the military-nationalist regime of Pilsudsky and his colonels, and finally, there were those who believed in the revival of a kind of idyllic theocracy, of men, each under his vine and under his fig-tree, living in the light of the ancient precepts of the Bible, the Talmud and the commentators, simple and devout, 'a nation of saints' dedicated to the eternal truths of the law and the prophets.

I do not wish even to attempt to conduct an inquest into how much of this has been realised and how much has not; how much may still be hoped for by optimistic idealists and how much must be given up as lost or unreal or unattainable.

The point I wish to make is a different one. It is that even if the kibbutzim had not provided us with one of the few, if not the only, examples of socialism free from the disregard for liberal and democratic values that stains great stretches of the Second and the Third Worlds; even if the degree of social justice and democracy were not as high as it still is among Israelis, where differences of wealth are not great, and the poor and unimportant can pay what they wish to the rich and the grand with freedom unknown in most countries in the world today; even then, the society that has been created fulfils and indeed overfulfils the desperate needs that brought the Zionist movement into existence. It has achieved the essence of what it set out to achieve: inner emancipation. Compared with this fact, the degree to which it may



Not racked by self-consciousness.

have realised or disappointed the expectations of its various founders and supporters matters relatively little.

The citizens of Israel are not racked by self-consciousness, by wondering uneasily what they look like to 'the others', by over-anxiety to please suspicious fellow citizens, or, alternatively, by the arrogant defensiveness caused by the humiliating spectacle of such social anxieties on the part of fathers and mothers and brothers and sisters. The citizens of Israel are a nation among nations, and their virtues and vices are not the products of some abnormal social distortion.

I remember that when I was in Jerusalem at the time of the Eichmann trial, and took part

in one of the innumerable discussions about whether he should be executed, an Israeli diplomat said 'I am personally against the death penalty for him or anyone else. But I wish our foreign visitors did not feel it necessary to preach to us about this: why should we automatically be expected to behave so much better than anyone else? Why do English bishops come here and tell us that it is particularly heinous for us, with our great spiritual tradition, to commit such an act, when they did not lift their voice against such verdicts and their execution by Frenchmen, Italians, Dutchmen, Russians, Poles? Why must we be a kind of Caesar's wife, expected to live by standards so much loftier than anyone else?'

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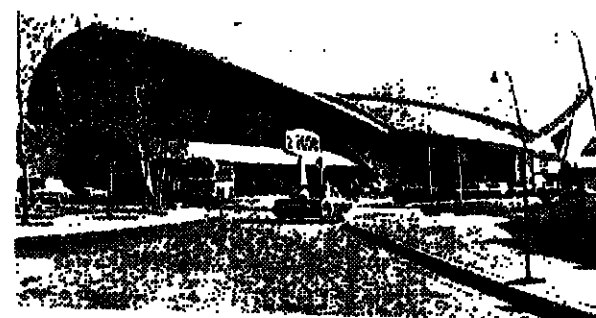
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By GEORGE LEONOF

Post Aviation Correspondent

IN mid-April, 1948 the British announced that they would withdraw from Lydda Airfield by the 24th of that month. The implication for the Jewish community of Palestine was the total severance of air communication with the outside world. The only airport used by international airlines was just inside territory ceded to the Arabs under the 1947 partition.

Just before the British withdrawal, Jews on their way to and from the airport had to run the risk of armed Arab irregulars. There were frequent casualties, as long as the airlines kept flying the dangerous shuttle to and from the airport. The British continued in makeshift armed cars from a Petah Tikva garage. As the date for the Hagana withdrawal approached, Hagana ordered all Jewish personnel to leave the airport by May 24. On that day, also, the

last international flight to take off under British control left Lydda. The aircraft was a DC-3 of Czechoslovak Airlines.

The air link remained out for almost two weeks. When it was re-established on May 5, it was again a Czechoslovak DC-3 that made the first cautious landing on the barely adequate strip of Tel Aviv. The airliner carried a crew of three and 10 passengers, and delivered some of the "goods" that eventually helped the hard-pressed Israeli state back the onslaught of Arab armies.

Accompanying the crew was a "navigator" who had left the country 12 days earlier on the last flight out of Lydda: George Taussig, the local manager of Czechoslovak Airlines. When he went he took with him a code that would enable him to exchange short of a miracle. Every one knew that fighting between Jews and Arabs was about to erupt, not least the Czechoslovak Government, which had concluded an arms deal with representatives of the Yishuv. In these circumstances, it was understandable that the Communist regime in Prague should have allowed itself to be persuaded by its airline's Palestine manager and Ehud Avriel, the Yishuv's representative there. Particularly so as resumption of the service was requested by David Remez, Transport Minister-designate of the state-to-be. (Mr. Avriel, later Israel's first envoy to Czechoslovakia, was then the Hagana representative in Prague negotiating the purchase of arms. He is today an adviser at the Foreign Ministry in Jerusalem.)

More difficult was the "Communist" airline's task of obtaining landing rights for refuelling purposes from the authorities in Rome, where the influence of the American armed forces was still considerable, and in Athens, which was not only unsympathetic to the Jewish cause, but was fighting a Communist insurrection at home. That landing rights were nevertheless obtained in both capitals, in Athens largely through the efforts of Churchill's personal pilot during the Second World War. He came famous as the pilot and only survivor of the plane which crashed into the sea off Gibraltar in June, 1943, killing all the other 16 persons on board, including General Wladislaw Sikorski, head of the Polish government in exile and commander-in-chief of Polish forces fighting the Nazis, was returning to London on a visit to his troops in the Middle East. Prchal was subsequently involved in a controversy in which it was alleged that the British had decided to do away with Sikorski who was engaged in a dispute with the Soviets that threatened to complicate Allied wartime relations.

Recalling the flight of May 5, 1948, Mr. Taussig, now general manager in Israel for Alltalia, describes its organization as "nothing short of a miracle." Every one knew that fighting between Jews and Arabs was about to erupt, not least the Czechoslovak Government, which had concluded an arms deal with representatives of the Yishuv. In these circumstances, it was understandable that the Communist regime in Prague should have allowed itself to be persuaded by its airline's Palestine manager and Ehud Avriel, the Yishuv's representative there. Particularly so as resumption of the service was requested by David Remez, Transport Minister-designate of the state-to-be. (Mr. Avriel, later Israel's first envoy to Czechoslovakia, was then the Hagana representative in Prague negotiating the purchase of arms. He is today an adviser at the Foreign Ministry in Jerusalem.)

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More difficult was the "Communist" airline's task of obtaining landing rights for refuelling purposes from the authorities in Rome, where the influence of the American armed forces was still considerable, and in Athens, which was not only unsympathetic to the Jewish cause, but was fighting a Communist insurrection at home. That landing rights were nevertheless obtained in both capitals, in Athens largely through the efforts of Churchill's personal pilot during the Second World War. He came famous as the pilot and only survivor of the plane which crashed into the sea off Gibraltar in June, 1943, killing all the other 16 persons on board, including General Wladislaw Sikorski, head of the Polish government in exile and commander-in-chief of Polish forces fighting the Nazis, was returning to London on a visit to his troops in the Middle East. Prchal was subsequently involved in a controversy in which it was alleged that the British had decided to do away with Sikorski who was engaged in a dispute with the Soviets that threatened to complicate Allied wartime relations.

The arrival of one of the Czech Airlines' flights at Sde Dov, shortly before outbreak of hostilities on May 15, 1948. In the back, wearing a Homburg, is Dr. Sommers, a vice-president for foreign trade of the Czechoslovak National Bank, on one of his few visits to Israel. Dr. Sommers' recommendations to then Foreign Minister Vladimir Clementis paved the way for the unusually generous trade terms which made the Czech arms deal possible. In 1952 Clementis was tried and executed as a "traitor, Trotskyite and Zionist agent." But still in 1948, Israel agents helped spirit Dr. Sommers out of the country. He is now living in West Germany.

have to fly to the even less adequate strip in Haifa, near the refineries, to fill up for the home-ward flight. However, once the route was re-established, the airline began flying three and more weekly flights. It also continued to pioneer the way. Two days after the Egyptians bombed Sde Dov on May 15, the Czechoslovak was the first to open regular flights to Haifa. When the recaptured Lydda Airport was whipped into acceptable shape again by the Israelis, and reopened on November 24 that year, the first international plane to land was again a DC-3 marked "Ceskoslovenske Aeroline".

Relations with Czechoslovakia began to sour as the country was increasingly drawn into the Soviet orbit, but before this happened, its national carrier came to be Israel's most important air link with the outside world. It blazed the trail, but was quickly followed by charter operators such as the Jewish-owned Pan-African Airlines of South Africa and Cobeta, a subsidiary of the Belgian Sabena. The first regular airline to follow the Czechs was Air France, which landed a DC-3 at Sde Dov on May 14, though with unhappy consequences. When the Egyptians bombed the airfield at 5.30 a.m. the following day, the French airliner was smashed along with a number of smaller craft squatting there. The wreckage remained on the airfield as a memento for many years.

While the Czech Government's early sympathy for the Jewish cause and Israel clearly stemmed from political considerations, the cooperation and initiative of its airline here was in no small measure due to the efforts of George Taussig, who became its manager in 1947 after a chequered career.

Born in Austria to a Czech Jewish family of landowners, Taussig served a year in the Austrian army before leaving the country for Czechoslovakia in 1938. A year later, at the age of 25, he was one of the group destined to become famous as "The Seventeen" - the first (Continued overleaf)



CZECHS SAVED THE DAY

(Continued from previous page)

"Illegal" immigrants to be arrested by the British under the White Paper restricting Jewish immigration. He and his companions were the organizing committee for a shipload of 1,400 immigrants who had arrived at the Rumanian port of Constanza from Prague in sealed wagons, there to embark on the Greek vessel Katyna.

When the Greek skipper learned, on approaching the Palestine coast, that he might have to confront the British naval blockade, he declined to enter territorial waters.

"We promptly overpowered the crew and locked them up," Mr. Taussig recalls. "But none of us had the slightest navigational knowledge, and we were compelled to persuade the captain — at the point of a gun, unfortunately — to bring us in off Horzliya." There, during the night, the immigrants were transferred into lifeboats operated by the Hagana.

"I remember being puzzled by the attitude of the British," says Mr. Taussig. "They apparently had advance knowledge of the operation, for while the embarkation was in process, they shot flares over the coast and also in the direction of the ship itself."

But the "illegals" were permitted to land and quickly dispersed without interference.

"It was only when the 17 of us — who had helped man the oars in the lifeboats during the operation — were returning to release the ship's crew, that the British pounced on us."

Mr. Taussig is now sure that the British authorities in Palestine had sought to avoid political complications with the Yishuv at the time.

"They let the immigrants get away, then detained what they thought were the crew returning to the ship. In this way they sought to demonstrate to the Arabs that they were determined to enforce the restrictions of the White Paper, but that in this particular case they had arrived too late to arrest anyone but the crew."

Whether or not this was really the reason, the mandatory authorities soon found they had caught a Tartar. The arrests sparked a protest strike throughout the Jewish community, and when the 17 were brought to court, the first illegal immigrants to face legal action were provided by the Yishuv with the best legal talent available, including Hotei Yishai and the present Chief Justice Agranat. All were sentenced to five months' imprisonment in Akko jail, to be followed by deportation.

But even before their sentences expired, the question of deportation posed a major problem. The men were all from Czechoslovakia which, in March, 1939, a month after their arrest, was occupied by the Nazis. Britain was not yet at war with Germany but the mandatory authorities did not look forward to the prospect of delivering 17 Jewish immigrants, however illegal, into Nazi hands.

"On the morning our sentences expired," Mr. Taussig says, "we were all fettered in hand and leg irons. But as early as 5 a.m., one of the prison's two Jewish wardens came in to ask us not to create any difficulties when we were being released. He would not tell us any more."

"We were taken out under heavy guard in three armoured cars, for this was a period of Arab rioting. On the way to Haifa, the convoy stopped in Kfar Masaryk. There, a British officer opened the doors of the vehicles, addressed us as 'Gentlemen,' and said our chains were being removed. He asked us to remain quiet because 'we are taking you to a safe place.'"

"The place was Beit Otm in Bat Galim, Haifa, where the of-

ficer and the guards joined us in a healthy breakfast. But in deference to Arab opinion, 17 men of a Scottish regiment, dressed in mufti, were placed in irons and transported to Haifa port in the armoured cars. There, to the cheers and jeers of an assembled Arab crowd, they were put on board an outgoing vessel. Once the ship was out at sea, the men were discreetly returned to Haifa by launch."

After his release, Taussig joined a kibbutz, then worked on road construction, and was among the first to join the Free Czech force being organized by the British in 1941. He served as liaison officer between the Czech unit and the British, until the latter began training a ski unit in Lebanon in preparation for a Balkan invasion. One of the few ski experts among the Allied force in the area, Taussig was

appointed chief instructor for the British Mountain Warfare Centre in Lebanon.

War's end found him back in Palestine, in civil aviation, working for B.O.A.C. In 1947 Taussig who speaks Czech, German, Italian and French as well as Hebrew and English, was offered the management of the Israel office of the newly-opened Czechoslovak Airline. When relations with Prague were deteriorating in 1950, he joined Swissair, becoming commercial manager of KLM four years later. In 1958 he accepted Alitalia's offer to be its general manager in Israel.



Taussig today

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Mount Meron, or Jebel Jermak, is the scene of the annual Lag ba'Omer festivities, to be held this Saturday night and Sunday. This is because of its association with the tomb of the mystic Shimon Bar-Yohai.

But, writes SYLVIA MANN, Mt. Meron has the traditional burial places of the great teachers Hillel and Shammai as well as the recently excavated remains of a third century synagogue and even older relics.

TEXT Lag ba'Omer Meron becomes the focus of ecstatic celebration on the traditional festival of the 33rd day of Rabbi Shimon Bar-Yohai. According to customs deeply rooted in the distant past, ceremonies on the festival, the 33rd day of the counting of the Omer, with a great gathering in the holy city of Safad, home of the mystic book of the Zohar. On the eve of the festival, a pilgrimage of young men proceeds down Safad's steep lanes to Meron, some 8 miles away, and there the crowd gathers through the courtyard of the yeshiva, the site of the tomb of Rabbi Shimon and his disciples.

Pilgrims chant lively tunes, dance in an abandonment of joy, and as darkness falls, fires are kindled on the hills. At midnight, huge stone lamps on the roof of the yeshiva are lit with oil, and articles belonging to a person who is sick or otherwise in need of divine help are placed in the basins and set on fire as a kind of pseudo-sacrifice. Prayers and petitions are sent up all through the hours of the night, and in the morning, 13-year-old boys have their hair-cut. The infant curls are ceremonially burnt.

1,200 m. elevation

Mer Meron — the Jebel of the Arabs — soaring above sea level, has far more to show than the white yeshiva enshrining the tomb of Shimon and Eliezer. Over 2,000 years this has been a beloved spot, the haunt of prophets and saints, many of whom were interred in the sur-

rounding mountain caves. One of them was Rabbi Yohanan Hasandlur, who earned his livelihood as a cobbler, and if you turn right from the yeshiva entrance and take the path ascending the hill, you will see his tomb.

On the way up you will pass the remains of the ancient Meron Synagogue. Dating back to the third century C.E., it is one of the oldest of the Galilean synagogues yet discovered. Majestic and simple, its east wall was carved out of the sheer rock-scarp, and its southern side — the side nearest Jerusalem — reveals a massive flight of steps and three doorways with plain mouldings totally unlike the ornate decorations of Capernaum or Korazin. Like the majority of the early synagogues, Meron had a mobile Ark which was moved in front of the main door during services, so that the congregation looked in the direction of Jerusalem.

Hillel's tomb

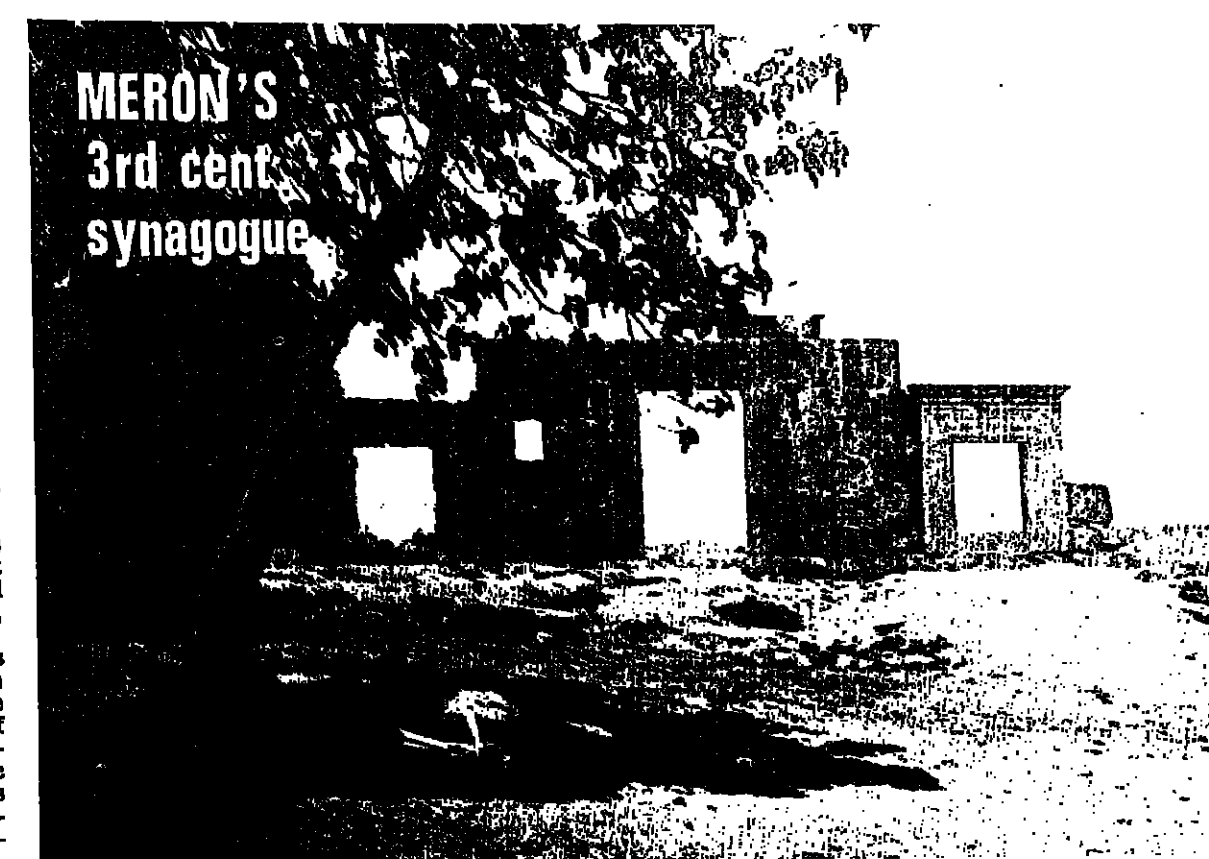
A steep path down to the valley on the left of the yeshiva soon brings one to the extensive burial cavern of good Rabbi Hillel and his family, marked by strips of coloured cloth tied to the bushes outside — a custom generally followed only by Jews from Arab lands. These strips represent petitions directed to the spirit of a holy man.

Inside the cave-tomb, usually lighted by propitiatory candles, is a series of curious, rock-cut sarcophagi with enormous covers, showing a three-peaked pattern that has not been found anywhere else. Flanking the cave-mouth are two small grilles, also with the same characteristic

rock-hewn graves, while within are additional groups of three tombs each, as well as several simple, hollowed-out burial troughs.

Leaving behind this semi-pagan type of worship, continue down the hill to the spring-rich wadi, then ascend the footpath climbing the opposite hill to what is known as Khirbet Shema. Near the top is a gigantic, double sarcophagus of enormous stones, the legendary tomb of Rabbi Shammai, a contemporary of Rabbi Hillel, who lived in the first century B.C.E.

Clustered around this strange sarcophagus are a number of other tombs of diverse kinds, while on the hill summit are the partially restored remains of a recently excavated synagogue in use throughout the third, fourth and fifth centuries, C.E., and maybe even later. Beautifully situated, it is oriented east and west. Its prayer hall is of the broadhouse pattern, divided into



MERON'S
3rd cent.
synagogue

The columns, each of a different design, are not particularly well carved; but the pillars, the spacious assembly room, the platform attached to the southern hall, which measures 16x11 m.

(Continued overleaf)



Part of the remains of the Tora shrine platform attached to the south wall.



The sarcophagus and the double stone coffin is more than three metres high and four metres long. This is the traditional tomb of Shammai.



At work on preserving the recently-uncovered 3rd century synagogue remains.

THE MERON SYNAGOGUE

(Continued from previous page)

wall, and the great door-posts, all combine to create an impression of dignity and strength.

Note the all-but-obliterated eagle chiselled on the jamb of the western door, the *genizah* for storing damaged or worn-out sacred writings below it, and the platform for holding the Tora scrolls in the southern aisle. Measuring 4.5 by 1.5m. and standing 85 cm. high, the latter is constructed of natural stones plastered over, except for the two lowest courses which are of small, smoothly worked ashlar.

Two ritual baths

The second entry — probably the main one — is on the western end of the north wall. Leading from a broad, paved courtyard, its doorposts and threshold are made of enormous stones with slots housing the bolts and locks. Other details to observe are the two *mikvaot*, or ritual baths, just outside the hall, as well as the one in its north-east corner. Stone benches line the greater part of the walls, while on the west is an additional chamber, possibly for storing the scrolls of the Law, or else a part of the *beit midrash*, the theological school attached to the synagogue. Water storage cisterns, most of them small, ensured adequate supplies without having to depend on the valley springs.

These remarkable discoveries were the outcome of three seasons of digging, beginning in 1970, the first two directed by Professor Robert Bull and the third by Dr. Eric Myers, sponsored by the Albright Institute for Archaeological Research in Jerusalem.

Seen as synagogue

During the first season, the western entry, the platform, the pillars and the whole general plan were uncovered, and the structure was immediately recognized as a synagogue. Among the finds within the building was a coin dating from the time of the Byzantine Emperor Justinian, who reigned from 527 to 565 C.E. More than 200 additional coins were unearthed, most of them Byzantine, but some were as early as the Hasmonean era, which is about the second century B.C.E., and others as late as the Crusader period.

The graves round about the ancient sarcophagus, 32 in number, had all been previously broken into and robbed, and nothing remained in them but pottery fragments and a few coins. According to the shards,

some of the tombs were already in use in the second century C.E.; most were from the third and fourth centuries, while a smaller number showed evidence of having been used later.

Work during the following two seasons included the clearing of the site down to bedrock, when the floor of an earlier building was revealed below that pre-

viously found. One discovery was a large stone lintel, broken into two, with the typical symbolic menorah carved upon it.

A summary of the investigators' findings indicated that the *mikve* in the north-east corner of the synagogue had been hewn as far back as the second century C.E. Later, this was incorporated in a basilica-

type synagogue, with a flagstoned floor and twin rows of four pillars. An unusual feature was the fixed Tora shrine, for most of the synagogues of this early date still had a mobile Ark. A second synagogue constructed on the same site, which seems to have existed during most of the fourth and fifth centuries C.E., was almost identical in design, but the building, thought possibly to have been a *beit midrash*, the storerooms and cisterns, were part of this later complex.

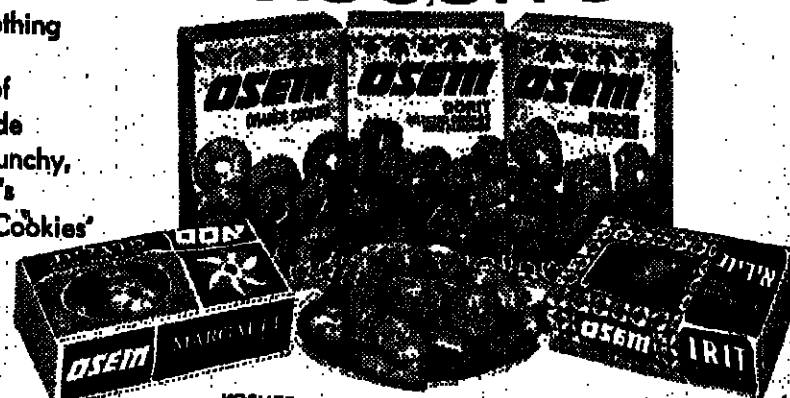
The excavations here have confirmed that the area of Khirbet Shema was rich in olive trees and that oil was its principal product. This had always been one of the traditions associated with Meron and its surroundings, and it was borne out by the discovery of olive pits, bonfires, whose cheerful glow over the steep path up to the newly-revealed synagogue of Khirbet Shema.



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KOSHER



By Ephraim Kishon

YES, BUT
WHAT DID
HE SAY?

On anniversary-grammed days we look back with satisfaction and observe that we have not wonderfully over the past 25 years in Israel but one, namely, public oratory. We've built cities, ingathered exiles and organized them, but we haven't yet learnt how to speak. We have learnt to not to listen. That is, we called our brood to come and hear the word from on high, addressed to us over the air on the occasion of our national jubilee, our 25th birthday.

Well, really... It's hard to expect anyone to listen to floods of rhetoric that have been poured into our ears since statehood, as if these festal speeches were some kind of ancient, sacred formula which must have not a word left to us we wallow helplessly in a Catechism of hours Intrepid and Fortitudes Undaunted, in Miraculous (well-nigh), and Achievements Prodigious and Av, some.

At a moment of despair we picked up a book of Churchill's great speeches and glanced at some of them. We came up with the Staggering thought that we use more flowers of speech at our stone-laying of one kindergarten than Churchill used during the whole of World War II. Winston knew that the purpose of a speech was communication of facts and views, information and encouragement, and not a public demonstration of linguistic prowess. Hence his most brilliant speeches were marked by a matter-of-fact approach and a simplicity that went straight to the heart.

Let us therefore brace ourselves to our duties, said in concluding his famous speech in the House of Commons in the summer of 1940, "and let ourselves be lost for a thousand years, men will say: 'This was their finest hour'."

Churchill's words will be remembered in another thousand years, but it looks as if they haven't taught our local Churchills a thing. Our personalities are still drunk with the pomp of their own vocabularies, and they never give variance to epic phrases that are embellished by their mellifluous vocal organs. So they go on, upon our unheeding auditory ditty, pouring a time after 25 years of statehood, to a dripping tap when you stop hear-

ing. It is a fact that the eminent and, methinks, illustrious pillars of our state haven't found out yet

that only simple and honest words can move us. And great words are always simple. Like, "it's good to die for our country," which you can't say in any other way but Trumpet-like. "I am prepared and willing to shun off this mortal coil for my beloved fatherland," sounds phoney, and "Let us make the supreme sacrifice for the sake of our country's honour and glory" is a parody. So sorry, but one can only die for one's country without the trimmings.

ONE remarkably short speech which we heard from that old man who sat with a bottle of mitz among the mortals at the parade has stuck in our memory. It was after the Sinai Campaign, and at midnight. In a faint voice, the Old Man told us that, due to Great Power pressure, we must retreat and abandon the fruits of our victory. He didn't add a single flourish, just said what he did simply, tiredly, and in pain, moving us all deeply.

Our stately pillars suffer from what is known as euphonious adjectivitis, and not a noun falls from their lips without its trail of frills and ribbons. Everything we do is done tirelessly, dauntlessly and matchlessly to the point of meaninglessness. We can't stand up straight without raising our heads proudly once more; can't live anything unless it's to dwell there safely, and can't plant a potato without making the desert bloom. Jerusalem isn't just our Capital but the reunited one of our Free and Independent State. Why, was there ever a time when the State of Israel was not free and independent?

Like a cracked record.

MEMORIAL Day is the saddest we have. Nothing weighs heavier on us than the thought of our fallen soldiers, the fathers killed in the prime of life, the boys just out of school gone to their death instead of learning about the love and laughter and sunshine there is in the world. Can we ever thank them? Will anything ever make it up to their parents and children? What can we say to them?

"Let us consecrate ourselves to their lofty Spiritual Heritage and let it be a Beacon to light us on our path of Dauntless Achievement," we say to them. "May the Unsullied Sacrifice of the Redemptors of our Nation's Soul be inscribed for all Eternity in the Lustrous Scroll of our Ancient People."

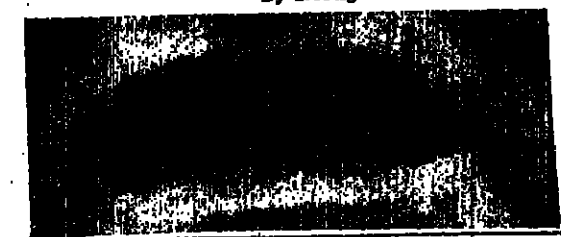
And when we come home from the ceremony and are asked what the eminent personality said, we reply with a glassy stare: "Dunno. He mentioned 'meandrine wanderings' a few times. What's meandrine?"

Golda wouldn't know the word. Our Premier doesn't know Hebrew so very well, and therefore she's the only speaker who can make an impact on an audience in Israel or abroad. Golda is a great speaker because she isn't. Actually she's a fairly weak speaker, whose Hebrew quite often limps and whose thoughts aren't always perfectly arranged. But she says what she means and she says it clearly, and she addresses her listener as an equal who has a right to hear her explain something without the aid of professional uplift and without the synthetic circumlocution of linguists and pulpiters.

She proves that if a person has something to say, he can carry conviction with plain, homespun language free of diplomatic spit and polish, and can burst into tears on Memorial Day without a word. She has invented a revolutionary style in the field of politics as well. She informs the world, for instance, that we won't retreat from the Canal without important territorial concessions on the part of Egypt. In the following strange and subtle formula "We won't retreat from the Canal without important territorial concessions on the part of Egypt."

ACTUALLY, our Minister of Defence knows the secret of appealing simplicity too, even though he's slightly hampered by knowing Hebrew better than Golda. Mr. Sapir, on the other hand, is blessed with a delightful imperiousness, and his tone of voice also has a rather hypnotic effect. In free, informal conversation he can charm the birds off the trees, but his prepared speeches show the irresistible fascination that fat dictationaries have for him. The Deputy Prime Minister, too, shows evidence of rejoicing in his profound mastery of our Linguistic Resources, as if they were what mattered. Not to mention Mr. Begin, who makes a veritable cult of it. Mr. Peres, again, speaks without paths and straight to the point, but he's Rafi and doesn't count. Let's add that Mr. Ben-Aharon is also a good speaker, but oh well... And we say all this in the hope that Mr. Katzir, our President-elect, will get the message and grasp our meandrine.

Translated by Miriam Arad
By arrangement with 'Ma'ariv'



The stairway leading down from the Western entrance.

Goldstar is the second



GIVE A MAN

GOLDSTAR

THE re-issue of "Josephus," the first volume of Feuchtwanger's history on the Judeo-Roman wars (first published in 1932), is now in English translation, and the literary event of importance for Feuchtwanger may still be better known for his "Power" ("Jew Power"), but "Josephus" is a work of greater maturity and depth and in three volumes volubly reasserts the best Jewish historical ideas ever written. Together with "Goyan," the *Zetronman* which chronicles the tragic conditions of Bagdad Jewry between 1920 and 1923, and perhaps his latest "Goya," a novel literary testament, Feuchtwanger's reputation is likely to rest on Josephus trilogy.

the Josephus (1893), still enjoying the fruits of the anticipated triumph of "New Babylon" when he began his book "Josephus." His readings had actually culminated in some serious writing when he suddenly abandoned the project. Though he was now living in Berlin, his sympathies in his native Bavaria were crying out for expression. There it was which he had grown to hate, in which he was virtually unaware of anti-Semitism had turned, after the 1918-19 revolution of 1918-19, into a kind of anti-Jewish feeling and attitude of the Hitlerite movement. In fact, it was anti-Semitism which forced the author to move to Berlin. He was his former protégé, Hertloff, and Heinrich Mann had preceded him. Now, one of the men removed from the national scene, he could see the situation from the perspective of a writer "Success" he actually had a conscious effort to

A 1st century marble bust of the presumed portrait of Josephus.

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The historical novel *a la Feuchtwanger*, it can be seen from the review-issue, was distinct from the romantic species from which the genre drew its early fame. There is no swordplay, no dashing heroism, no sexual exploits — although the bodolour looks large alongside other factors in motivating human action — and altering the course of history. Feuchtwanger's historical novels are intellectual novels, novels of ideas.

tionally published as "Der Jude und der Krieg" ("The Jewish War") by the title of one of Josephus' works). The book's success elicited this acknowledgment from its author:

"They thought the Jewish War was full with the eagerly expected body battle between Germans and Jews. They'll have to be put into the oven for only a short time." The first two volumes of the series were similarly postponed because of the Mass slaughtering. The manuscript of "The Jewish War" was not retrieved last when stories were ransacked Feuchtwanger's household files in March, 1938. He rewrote the work nearly 10 years later, the thematic center shifted because of the war in Germany. Living in Switzerland, he wrote "Josephus and the Jews" on the Côte d'Azur. In his work, "Josephus and the Jews" progress was interrupted by his intermittent in camp for many aliens." Feuchtwanger

the summer of 1940 only to be released in 1941. The manuscript was so valued for the characters in history that it was kept in the vaults of the U.S. consul in Moscow. The novel left France via the pouch through the henriette of the same consular office.

There can be little question that the dramatic content of the second and third volumes was significantly enriched by the tumultuous events of the war. The appearance of a new hero for early Christians, with the philosophy of resignation a century later, other check, resulting from the realization that force could be brought and with force. It is precisely the features of the Dominican, the key figure of the second volume, were changed by the appearance of Fruchtinger as a certain dictatorships. It is only certain that Fruchtinger was not only for the Soviet regime but also for the point of view

tory and as an expression of the Jewish soul. In fact, Biblical studies were his sole genuine legacy from the Orthodox home in which he grew up and against which he earnestly rebelled, partly because of the Orthodoxy, as a teenage intellectual.

It was in this home that he had first written Josephus' works in German translation and that he had become enthralled with the seeming paradoxes of the historian's life. Intensive classical studies had deepened his interest in the Judeo-Graeco-Roman worlds and what each of the antique civilizations must have brought to the moulding of an open intellect. Still later, Feuchtwanger had embraced the notion that the European drive for power, the immersion in activism, would be supplanted in time by Oriental concepts of passivity and resignation; that Nietzsche would be replaced by Buddha. He had written

"Jew Süss" not to repeat the same mistakes and humiliations of another century-Jew. He is rather to illustrate the things that he himself wants nothing to do with. Like Walter, he is not a Jew, but a Jewish leader who has allowed himself to "fall." Süss, however, has had opted for resignation, having recognized the ephemeral character of his power. There was a consolatory design in Feuchtwanger's choice of a Jewish hero to deal with an Indian theme: in the Jew, Lion Feuchtwanger envisaged the bridge between Europe and Asia, between the "old" and the new covenant. In "Joseph und Süss" Feuchtwanger is still much preoccupied with the lure of the East on Roman culture and his Dr. Joseph ben Matthias perceives his role as leader, historian and intellectual to serve as a bridge be-

But soon the old polarity of East and West yields to the dominant theme of the novel, cosmopolitanism vs. nationalism, and the minor one of action and insight or even reason and instinct. In approaching his main theme Feuchtwanger has to remind not only the jarring developments in a Europe in which Fascism has apotheosized all nationalism, but also by inference, the polemic tension between Jewish assimilation and Zionism.

Between Rome and Jude

the cultural orbit of the Roman Empire, world. Once again, a Jew who has left the confines of his spiritual home is con- fided by the treasures he uncovers in the outside world. But as soon his political mission in Rome is ended and he returns to Judea, there he must become a leader of the new national wing. The homeliness of Josephus is counterbalanced by the cool reason employed by Josephus' alter ego, Julius Tiberias, who invariably acts as the "corrosive self." Josephus' mission is to put Roman arms against Vespasian's forces and escapes virtually alone from the

In an act which suggests divi-
 nation as much as treason,
 predicts to the peasant thou-
 shrewd Vespasian that he will so-
 be Emperor of Rome. He is ke-
 in Vespasian's retinue, befriends
 son Titus, and he cannot forestall
 the destruction of the Temple a-
 more than Titus himself.

The scene in which a distraught, guilt-ridden Josephus roams the streets of Jerusalem following the razing of the Temple and the ascription of his final return to Judea to die (volume 3) rank among the most beautiful and touching Jewish fiction. While the Jews stand today for nationalism in the first volume and the Romans for cosmopolitanism, the terms are opposite. For the nationalism of Jews is a vital step toward a broader cosmopolitan, universal outlook. "Redemption," Feuchtwanger writes, "consisted in the Emperor breathing the shell of Jewish culture to life, so that culture to spread over

JOSEPHUS by Lion Fauch-
wanger. Translated from the
German by Willa and Edwin
Muir. N.Y., Atheneum (A
Temple Book), 530 pp. \$4.95.

Reviewed by
Lothar Kahn

"The finest in historical fiction," writes Lothar Kahn of Lion Feuchtwanger's Josephus trilogy. Re-issue of the first volume is "an event of literary importance."

world and smelt Greece and Jud
into one."

"Because Jewish ideas are rich universal components, Yohanan b Zakkai confides to Josephus that Judaism can live without the material base of a state. Fauchtwenger's Yohanan, a very attractive figure, is confident that certain common rites and convictions, a certain general consensus on the vital questions of Man, are sufficient to bind groups of people into a nation."

Feuchtwanger was attracted to Zionism from the first, but equal attraction to the thinking of Yohanan and his firm belief in the Jews' sense of history as a permanently unending bond kept him from ever embracing it firmly. It was only in 1940, after his shattering experiences in Europe, that he no longer thought the old bond adequate. It was in a speech at the opening of the Palestine Pavilion of the New York World's Fair

that he abandoned, perhaps temporarily, the ideas of Yohanan and his successors. The war proved to him "that no nation, large group of men, can exist in a limitless space, where only ideas are housed, without endangering its bondage. A nation must have ground on which to stand, a State. In "Josephus," a leader of the Jewish rebellion argued that "as a nation as Juda cannot be without (the land of) Yehudah, without Yehuda."

The irony in the life of Josep as of other universalist Jews of dern times, centres about the

between their aspirations and reality. Close to Roman emperors, both enchanted and repelled by Roman life, Josephus composes the Song of the World Citizen. But the more he craves the world, the more he is cast back into the Jewish fold. Josephus was ready for the world; we are told in the third volume, but the world was not ready for him. He was a premature universalist; the road to world citizenship was obstructed and could be reached only through the intermediary steps which Josephus and many of Feuchtwanger's intellectual contemporaries were too impatient to take.

Feuchtwanger had intended to visit Eretz Yisrael in 1934, but his wife's near-fatal accident forced postponement of his plan. Nevertheless, Feuchtwanger knows his way about the ancient world. Whether Josephus moves through Galilee, addresses scholars in Jerusalem, is ceremonially flogged in Alexandria or comes across with Roman emperors and financiers, the settings are as authentic as the narrative is vivid and the characters convincing. Story and movement, delineation are never sacrificed to the ideas which are woven deftly, unobtrusively into the fabric of a lucidly directed narrative.

The motivations of human action and the great events in history range from economic greed at base consciousness to ego craving at pure need, pure dream and equally pure chance. The high politics and worldly wisdom which has a way been one of the trademarks of a Feuchtwanger novel are present here, as is the customary fusion of a heartening optimism and decisive scepticism. Feuchtwanger's own inner conflicts are reflected in the conflict between Josephus and Judas in the passion and spontaneity at the former, the cool intelligence and rationality of the latter.

I hope that Athenoum will re-issue the remaining two volumes of the trilogy. Although "Joseph" can stand firmly on its own feet, full justice to the novel, its gigantic canvas, full conception of scope, and huge cast of sophisticated characters call for the publication of the companion volumes. The Josephus trilogy remains the finest in historical fiction.

Leothar Kahn in Professor of Modern Languages at Central Connecticut State College, New Britain, Connecticut, author of "Mirrors of the Jewish Mind" and a forthcoming biography of Y. Pechiwanger, "Insight and Action."

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Communists turn on the Jews

THE revelation of the horrors of the Holocaust shook the conscience of the world. Since that time, anti-Semitism has been out of fashion. There are fringe groups and there is prejudice. But any attempt to translate anti-Semitism into official policy is almost automatically blocked by the memories of Auschwitz.

Apart from the Arab world, the only place where anti-Semitism has been official policy since World War II has been in some countries of the Communist bloc. This is tragic not only in itself but also in the perspective of the original ideals of Communism and of Lenin. True, it is not called anti-Semitism but now goes under a variety of names—*bourgeois nationalism*, *anti-imperialism*, *anti-Zionism*.

In this book, Paul Landau, a Hungarian writer and student of politics, analyses the Jewish policies of the East European satellites since World War II. Except as the inevitable starting-point, he does not go into detail into Soviet anti-Semitism. But he does state that anti-Semitism is a calculated device to release tensions not in spite of but because of the nature of Soviet Communism.

Before World War II, there was a popular identification of Jews with Communism (carefully fostered by Nazi propaganda). In all Eastern Europe (outside Russia) there were only 10-15,000 Jewish Communists but they were unduly prominent, as the local parties were weak and the Jews often rose quickly to leadership. Already then, there was a tendency to identify the Jew with Russia and his loyalty became suspect.

After the war, the Communist parties took over and the Jewish leadership now became pronounced. Jews were premiers, police chiefs, and other key government figures; to the average man, they remained aliens imposing an alien system in the service of an alien power. They were seen as a group which had derived glaringly disproportionate advantage from the rise of the new regimes. Their political prominence, despite their reduced numbers, bred hatred. And so when the Kremlin launched its anti-Semitic drive, it



Their babes and chattels in their arms, Jews flee Poland for Bratislava, where this photo was taken, en route to a freer world after the Kleof pogrom in 1946. Anti-Semitism, endemic for centuries in Poland, was later encouraged and exploited by the Communist regime for its own purposes.

met responsive chords.

In his last years, Stalin adopted a policy of replacing Moscow-trained revolutionaries with local leaders in Eastern Europe. This had practical motivations but, in fact, hit hard at the Jewish leadership which was largely Moscow-trained. The Jewish leaders were caught between Moscow policy and local pressures, while the ordinary Jew had to pay the price for the Jewish leaders. Moreover, they were suspect because of their ties to Israel and to Jews elsewhere in the world. In addition, the Jews returning after the war had expected sympathy but had found indifference or even hostility. One factor was the sense of guilt and complicity on the part of those who had become heirs to Jewish property.

This is the general background to Landau's book. He feels that anti-Jewish feeling only acquired relevance when combined with a major political issue or when Jewish group interests conflicted with a major class in society. His argument is based essentially on what happened after the Six Day War and the unexpected fact that this had no effect on the two largest

communities (Hungary and Rumania) but exposed Polish and Czech Jews to persecution, although all four countries had had similar backgrounds concerning anti-Semitic traditions and prominent Jewish leadership in the first stages of the Communist regimes. It is, he explains, the internal political and social crisis which is the essential breeding-ground for the emergence of political anti-Semitism. It does not rise from the grassroots but is a demagogic weapon used by an embattled or enfeebled group in power.

The major section of this book is devoted to Poland and contains by far the fullest and grimdest account of the 1968 anti-Semitic campaign yet available. It is a hair-raising story, confirming all the worst suspicions about that period. Landau writes: "Not even in the heyday of faith in the new regime, the incitement was directed at winning the support of the new middle class (officials, party, army, academic officials), giving it a target on which to vent its frustration. The general public remained deeply indifferent to the whole campaign, while the Church was scrupulously silent. The campaign ended almost as suddenly as it had started. Plans for show-trials were dropped and the whole process became more muted and decorous. By November 1968, Zionism was already off the agenda. The change was due to Gomulka's reassertion of authority as well as to the unfavourable foreign reaction to what was happening in Poland (including criticism from western Communist parties). But the Jews, needless to say, were not reinstated.

are by now well known. Anti-Semitism was a weapon in the power struggle in the Polish hierarchy. This dated back to the wartime rivalry between the Communist resistance (centred in Moscow) and the non-Communist resistance (centred in Poland with ties with the Polish Government-in-Exile in London). Already during the war the Jews tended to join the former, while the latter preserved Polish anti-Semitic traditions. The power struggle came to a head in 1968 with Gomulka leading the Moscow group and Moczar the local group. Moczar, playing for popular support, unleashed anti-Semitism as a substitute for ideology and Gomulka faltered. He himself was not averse to exploiting anti-Semitic tendencies and fell into Moczar's trap. The anti-Semitic campaign snowballed and when Gomulka eventually spoke up on the subject, his formulation was so ambivalent as to be meaningless.

The general and indiscriminate withhunt affected all the remnants of Polish Jewry. The student riots of March 1968 gave the green light for the all-out anti-Semitic campaign which provided the opportunity to settle matters not only with Jews but with all liberal elements. Dozens of Jewish students were jailed. Top Jews lost their jobs and on a lower level Jews were dismissed from businesses, institutions, and journals. They were thrown out of their own apartments. Lodz became *Judenrein*. Serious papers indulged in crudest incitement: Moshe Dayan was said to be the S.S. officer Skorzeny in disguise; Golda Meir was hiding Martin Bormann; and even Yael Dayan got a new face in the mirror when she was compared to Ilse Koch.

Polish Jews opted for a hasty exodus (and it must be remembered that these were the Polish Jews who 20 years earlier had chosen to remain in Poland out of faith in the new regime). The incitement was directed at winning the support of the new middle class (officials, party, army, academic officials), giving it a target on which to vent its frustration. The general public remained deeply indifferent to the whole campaign, while the Church was scrupulously silent.

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The other country where an anti-Jewish reaction was evoked was Czechoslovakia. Here the unexpected element was the role of pro-Israel sentiment in the Prague Summer. It became a catalytic agent in the movement of reform which overthrew the previous regime. An additional sentimental touch was provided by the frequent invocation of comparison between Czechoslovakia and Poland.

ANTISEMITISM IN EASTERN EUROPE by Paul Landau. London, Macdonald, 1969. Pp. 235.00.

Reviewed by Geoffrey Wigoder

choslovakia in 1938 and Israel in 1967. In the period of reaction, it was the Russians who injected anti-Semitism (as they had done in the early 1950s). It had little relevance to the circumstances but was exploited by the Kremlin and under the guise of "anti-Zionism" had the additional advantage for the Russians of attracting Arab sympathy.

But in fact, the whole story is a paradox, which, for all of Landau's careful analysis, is not totally resolved. The two countries which were devoid of anti-Semitic reaction in the wake of the Six Day War were Hungary and Rumania. Now these are the only two countries with sizeable Jewish communities thus dispelling the argument that it is the presence of Jews that breeds anti-Semitism. (Indeed, the American edition of this book was called "Anti-Semitism Without Jews.") Moreover, Hungary had by far the most prominent Jewish representation in its leadership in the immediate post-war period (when the leading four politicians as well as nine out of the 25-member Central Committee were Jewish). In addition, Rumania over the past century had had one of the most consistently anti-Semitic records of any country.

In Hungary, any potential anti-Semitic reactions to the events of 1968 were nipped in the bud by the unity of intellectuals and Jews. From 1959, there was a genuine change in climate for the Jews, with the Kadet regime coming to power through the test with colours. Soviet foreign policy had to be at least vocally supportive but there were no internal repercussions.

Rumania is called by Landau "the big surprise." He says that before Ceausescu came to power, he had a reputation as an anti-Semite but once in power, his policies and attitudes were exemplary and he was peaceable from the Jewish point of view. Only a decade ago Rumanian Jews were suffering the worst persecution in Eastern Europe (as seen in trials against Zionists were going in 1969). But the policy of emancipation from Russian domination has had highly beneficial consequences for Rumanian Jewry. It seems therefore that nationalism cannot automatically be identified with anti-Semitism.

Landau's book is extremely well informed and is the most important study of the subject. Occasionally he risks a look into the future as when he says that Hungary is unlikely to produce or import political anti-Semitism. One hopes this will prove true although the whole situation is too fluid for confident prediction. But then Landau reports a Polish joke which asks: "What is the most difficult thing to predict under Communism?" The answer is, "The past."

A theologian of Judaism

we are experiencing in Israel a revived interest in religious philosophy. I am not sure what the answer is to this question. It comes across many intellectual people who are convinced that religion consists of acting, feeling and observing, that it is a Christian notion. Religion is a Christian notion. Religion is a Christian notion. Religion is a Christian notion.

HAILOSOPIA HAKIYAMIT SHIML FRANK ROSENZWEIG, (The Existentialist Philosophy of Franz Rosenzweig) by Rachel Freund. Translated from the German by Yehoshua Amir. Jerusalem-Tel Aviv, Schocken, 197 pp.

Reviewed by Zvi Yaron

In the Hebrew translations of Rosenzweig's works which have been published in Israel during the last 12 years, these Hebrew translations have given rise to a number of studies and popular articles.

Dr. Freund's comprehensive study of Rosenzweig's existentialist philosophy is the first thoroughgoing analysis in Hebrew of his "Star of Redemption." This is a revised version of her earlier study in German, "Die Existenzphilosophie Franz Rosenzweigs," which first appeared in 1933. It closely analyses the text of "Star," probes its philosophical sources and delineates its revolutionary originality in general philosophy and in Jewish theology.

Grappling with issues

Rosenzweig was extremely conscious of the need to reach out for Judaism through agonising and personal involvement with the traditional Judaism. He despised what he called "Germanic" Judaism. He aimed at a continuous free conversation in which the problems of Jewishness in the modern world would be thrashed out. Rosenzweig had reached Judaism after a long and tortuous inner struggle, and he wanted his readers—students to grapple, courageously and firmly, with the issues that had almost driven him away from his people and his religion.

The story of Rosenzweig's near-conversion to Christianity is well known. And so is the story of his decision to attend synagogue services on Yom Kippur (Day of Atonement) before his baptism. He spent that Yom Kippur in a small Orthodox synagogue in Berlin, and this experience was the beginning of his radical return to Judaism. After long spiritual torment he discovered the way back and he resolved to remain a Jew. Years later he wrote about the Jewishness of Yom Kippur:

"Anyone who has ever celebrated

ed Yom Kippur knows that it is more than a mere personal exaltation (although that may enter into it) or the symbolic recognition of a reality such as the Jewish people (although this may also be an element) — it is a testimony to the reality of God which cannot be controverted."

In his essay "Atheistic Theology," Rosenzweig sharply criticized those trends in modern theology that ignored divine revelation. He wanted to restore revelation to its proper role in theology, but he was not prepared simply to repeat the traditional texts. He went on to search and to grope, for he wanted to find his way to the meaning of revelation. He wrote that his "Star" was a "theory that grew out of an ardent longing" to live in Jewish faith. When "Star" first appeared in 1921 it upset the Jewish theological apple-cart, for it was unlike any of the prevalent theological writings which were in the main pompously repetitive. Professor Gerthom Scholem has said that few works have been as provocative as Rosenzweig's "Star" since the appearance of Maimonides' "Guide for the Perplexed" and the "Zohar." Dr. Freund emphasizes the significance of the opening sentence (the quotation here is in Nahum Glazer's translation):

"All knowledge of the Whole has its source in death, in the fear of death. Philosophy presumes to cast out the fear of the creature, to rob death of its sting, hell of its pestilential breath. All mortal things live in the fear of death. Each new birth adds to this fear by a new cause, for it increases the sum of mortality. The womb of the tireless earth incessantly creates new beings, and each is doomed to die, each fearfully anticipates the day when he must make the journey into the dark. But philosophy denies these terrestrial anxieties... Philosophy smiles her vociferous smile on all this anguish."

Under fire

This opening, asserts Dr. Freund, springs from the experience of the philosopher who faced the constant threat of death as a soldier during World War I, and that philosopher found him to insist that philosophy must be done from the personal standpoint of the thinker. This would not impair the philosopher's objectivity. On the contrary, the philosopher can become objective



More than a system of law.

(Rubinger)

only if he is boldly aware of his own subjective situation:

"The single condition imposed upon us by objectivity is that we survey the entire horizon. But we are not obliged to make this survey from any position other than the one in which we are, nor are we obliged to make it from no position at all. Our eyes are indeed only our own eyes; yet it would be folly to imagine that we must pluck them out in order to see straight."

Dr. Freund argues that unlike the existentialist philosophy of Martin Heidegger — who also insists upon the role of the fear of death in human thinking — Rosenzweig finds the real meaning of man's existence in his relationship to God. According to Rosenzweig, only the man who hears the call of God can fully realize his true existence. And this leads Rosenzweig to interpret divine revelation not as an event that obliterates man in the face of God but as a constant confrontation

between man and God, because revelation lends substance to man's existence. For although his book opens with the fear of death, it closes with the assertion of life. "Death is the ultimate, the boundary of creation... Only revelation has the knowledge — and it is the priest — that love is as strong as death."

It was Rosenzweig's tragic fate that he experienced the fear of death not only before he wrote "Star of Redemption" but also soon afterwards, when he fell ill in November 1921, and became totally paralysed. By superhuman effort he continued his intellectual life until he died in December, 1929. During those eight years he produced an uninterrupted stream of writings in which he elaborated his view of Judaism and Jewish religious life in our age. Dr. Freund's penetrating study of Rosenzweig's existentialist theology will undoubtedly become an indispensable textbook for students and scholars of contemporary Jewish thought.

Bar-Kokhba

Yigael Yadin

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Saturday Review

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A JEWISH ETHICALIST

THE ROSE RABBI by Daniel Stern. N.Y. McGraw Hill, 1977. Pp. 25.00.

Reviewed by Larry Price

once Walker's profession, he is forced into constant performing in a never-ending stage production. The role of Ethical Adviser is a role tailor-made for the Jew, because, as Walker's Gentile wife points out, "Jews are in the fine distinction business."

"All men are artists," says Walker's psychiatrist, because they dream, and "dreams are unphotographable." Trying to generalize the Jewish power of endurance, Stern Jewish into very fundamental, let's say, "Jews are in the fine distinction business."

In "The Rose Rabbi" Stern splits himself in two. Art takes the character of Crown, a successful musician friend of Walker's. Moral, it is personified by Wolf Walker, at 40 realizing crucial moments of his past, that come back to him, or daring through time-barriers searching for them while leaving his self in the present.

In much of the novel, Walker is searching back through history to Mount Sinai and the origins of the present/past, as every Jew does, exploring the paradox of his identity. Stern seems to be struggling to explain this paradox. Here he tries to

find the protagonist as the moral human struggling with reality. Stern always analyses society from the ideal of truth and pure thought. One of his characters in "After the War," Mr. Katz, the old religious Jew, stands on a street corner of New York City berating Jesus and Christianity to a growing crowd, admitting, as did the vaillant Lenny Bruce, that "we did it, we killed him." And Katz gets it right back. The mild Irish heretic in the crowd says: "I don't go to Church or nothing but he's going too far," and inspires an attack on the disoriented Jew rising from his forlorn old age.

Tailor-made role

In "The Rose Rabbi" Stern is more subtle. The Jew is the man to reckon with, the trap, the stumbling block the non-Jew must overcome before emerging into the white light of truth. The Jew is Everyman's Freud. So the myth goes. Capitalist like Walker, Rabbi ex-Communist like Walker, and worker like Walker's father; philosopher like Stern. History has created the Jew, and like an actor

do so, as an artist, by emphasizing the Jew's attraction to the elegant Gentile woman, the forbidden fruit. Stern's characters live with the awareness of "racial" difference. It is the philosophy of tectonic assimilation — a stand with one foot in each culture and a resultant drift on the genitalia.

Righteous in Sodom

But Wolf Walker's morality notwithstanding, he lies to his boss on an issue whose outcome will spell success — a corrupt success — or disaster for the agency. Stern excuses his character by citing Abraham's argument with God concerning the number of righteous men in Sodom, thus combining Walker's professional morality with a professional's realism, lying to save the job and the business, at the advice of the artist Crown, "the lunatic of transformation."

As Ethical Adviser, Walker is to investigate a much-needed prospective client, a former Left-wing friend now a glorious capitalist. But rumour has it that the Mafia once backed him. The rumour is true, Walker discovers, after myri-

cally following a pregnant cat down strange streets to the former friend's chic modern office, where the artist Crown is asleep on the reception couch.

The Mafia — "the reality principle" — so Stern labels it. No matter how lost an artist gets in his imagination, no matter which corners of the mind one turns, there are streets owned by the Mafia, Stern's symbol of the corruption which runs through modern civilization and brings every dreamer down to earth with a thud. No matter how great the man, he stoops to the realities of corruption and compromise. That is life, Stern — and Wolf Walker the arch-Jew — come to remind us.

Stern has described his style as one of fragmented images delicately scattered on a table for the reader to piece together, with unpredictable flashes of past and future to complete the pattern. In "The Rose Rabbi," he has mastered that technique.

ART AND THE BIBLE

IN light of the Biblical injunction against the graven image and "any manner of likeness" of things which are in heaven or in earth, we have been naturally surprised by the abundance of Jewish plastic and graphic art expressions, especially those which archaeological discoveries show were prevalent in supposedly more "Orthodox" antiquity. Even more apparently contradictory is the fact that these representations already existed during the "heroic" age of the Jewish People and assumed some of their most forceful expression in that most spiritual of settings, Solomon's Temple. The great laver or "sea" found there, according to the Book of Kings, is but one instance of an ancient specifically Jewish three-dimensional image. Except for certain rather limited periods of artistic inactivity, the passing centuries produced innumerable art forms destined for Jewish use even though they may have been pro-

duced by Gentiles or under Gentile influence.

The present volume deals with only one aspect of this picture: artistic representations as they pertain to the Jewish Bible and affect Christian as well as Jewish handicraft. It is a collection of 27 essays by various scholars and in English and German with one French contribution, published (with one exception) during the past two decades. The Editor, who is Professor of Art History at Wayne State University (Detroit) and author of several works in this sphere, has himself supplied seven articles (a bit too one-sided a stance for an editor to adopt, I think) in addition to a masterful prolegomenon which you should read. It reviews the development of concepts and standards in the areas of Jewish and Christian religious representation, as well as summing up the main points of the essays in the collection.

The subject of the origins of Christian religious art comes up again and again in the volume. Archaeological researches alone over the past several decades tend to corroborate the view proposed at the turn of the century that Christian religious art drew its sustenance primarily from Jewish religious form and thought. Substantiation of this argument is found in the articles by André Grabar and Harald Riesenfeld, in both of which the famed murals of the Dura-Europos synagogue of the mid-third century are indicated as predecessors of various Christian iconographic motifs. Even more interesting is the

theory that the Septuagint — the Greek translation of the Jewish Bible dating to the first three centuries B.C.E. — at some time during those centuries existed in illustrated form. This theory is discussed by Erwin Goodenough and Kurt Weitzmann, and also in Gutmann's "The Illustrated Jewish Manuscript in Antiquity." For that matter, Hempel's article, "Zum Problem der Anfänge der AT-Illustration" (On the Problem of Illustration of the Old Testament) may serve as a refutation of the theory, assuming as it does a late second century C.E. origin for Biblical images in catacombs.

There are also Alfred Werner's item of special interest to Israelis on "Chagall's Jerusalem Windows," and Otto Pacht's article on the Passover Haggada. It is a pity that the latter does not receive more of

its due in this collection. As was to be expected, the subject of the menorah motif in Jewish art has not been overlooked. However, the mere 2 1/2 pages devoted to it, by Gutmann himself ("A Note on the Temple Menorah") does not seem at all adequate. The questions on such aspects as the physical appearance of the candelabra in the two Temples, and the relationships between these and their more "secular" counterparts outside the sacred Temple precincts, continue to exercise all scholars (see, for example, the essays by Avraham Negav ("Betz Yisrael," vol. 8) and Nahman Avigad in "Beth She'arim," vol. 3).

Reviewed by David Solomon

It is interesting to note the wide discrepancy in some of the views on this matter. Whereas Gutmann in his short piece accepts the thesis that no menorah as such existed in Solomon's Temple, on grounds that the Exodus passage referring to the candelabrum was written after Solomon's time, other scholar (Daniel Sperber, "Journal of Jewish Studies," 10) places them about five centuries before Solomon. I think Editor would have done well to include Prof. Ephraim Urbach's major contribution to the controversy. None the less, this is a wide collection.

Technically, however, the book leaves much to be desired. A print, the articles it contains all photo-offset reproductions, \$25 is a steep price to pay for a book which, by the publisher's confession, suffers a "loss of aesthetic beauty arising from the different type-faces" — especially on an artistic subject.

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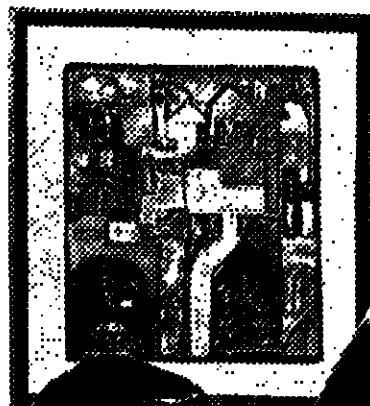
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A forgotten corner of Tel Aviv

A photographic essay by NAT SUFFRIN, with notes by Helga Dudman.

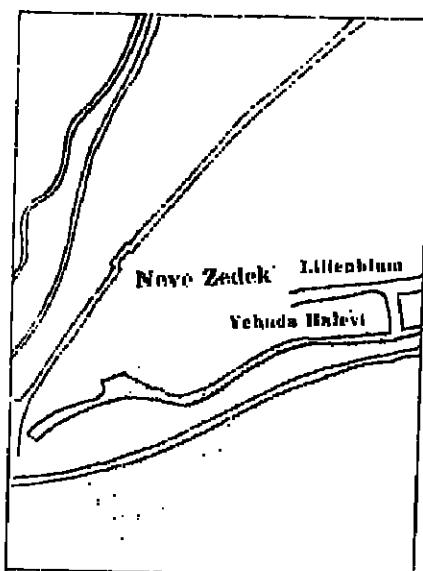
The "Habitation of Justice" is 22 years older than the "Hill of Spring," Tel Aviv. Neve Zedek, the small district at the western end of Lillienblum and Yehuda Halevi Streets, was built long before the metropolis was founded at Ahuzat Beit, on the sand dunes to the north-east.

A housing shortage in the 1880s — caused by a wave of Jewish immigrants fleeing pogroms in Eastern Europe — sent rents in Arab Jaffa sky-rocketing, and a group of Jaffa Jews, led by Jerusalem-born Shimon Rokach, together with Aharon Chelouche, one of Jaffa's first Jewish settlers, formed a co-operative housing scheme in this area.

There were disasters from the start: thieves, trouble with the Turkish authorities, cracked roofs; later, the hardships of World War I, and Arab riots.

(See overleaf)

The Neve Zedek synagogue of the perushim (descendants of disciples of the Gaon of Vilna and opponents of the Hassidim) rebuilt in 1910.



A forgotten corner of Tel Aviv

(Continued from previous page)

But life was pleasant — though no doubt unendurable by present standards (no plumbing) — in "the most modern community in the length and breadth of the country," as Neve Zedek was described in a memoir by Uzi Nystar, who himself lived in the neighbourhood for a few years recently. One could survive there quite nicely: the Yemenite Jew who hauled water for the district died in 1956 at the age of 97.

It was a tremendous achievement to establish the quarter in the face of the early obstacles — but it was done. Apparently, it is even more difficult to maintain it as it ought to be in the face of the pressures of the march of progress. Tel Aviv has the reputation of being an ugly city of instant skyscrapers: but it does have roots in the past, though they have been lost to general view. The "Old City" of Tel Aviv is where nobody goes any more.



There is no "generation gap" in Neve Zedek — babies, parents, and grandparents share daily experiences. You can see young fathers strolling with their sons, while their own fathers look on. Washing hangs outside most houses, from trees and telephone poles.

The sign at 30 Neve Zedek reads, "In this building, the writers Yosef Haim Brenner, Yosef Aharonovitch, Devora Baron lived and worked during the years 1903-1934." But although the quarter was the home of writers, it had a cosy, family atmosphere rather than the Bohemian tone of, say, New York's Greenwich Village. Today, many of the lower floors,



their carved wooden doors weathered by the years, are boarded up, while the upper floors sprout television antennae.

Agnon lived in Neve Zedek as a young man; it was the setting for his novel "T'mol Shilshom". Ben Yehuda was a frequent visitor, and Bialik stayed in the neighbourhood on his first visit to Palestine. It was also the home of Rabbi Kook when he was Chief Rabbi of Jaffa and Tel Aviv.

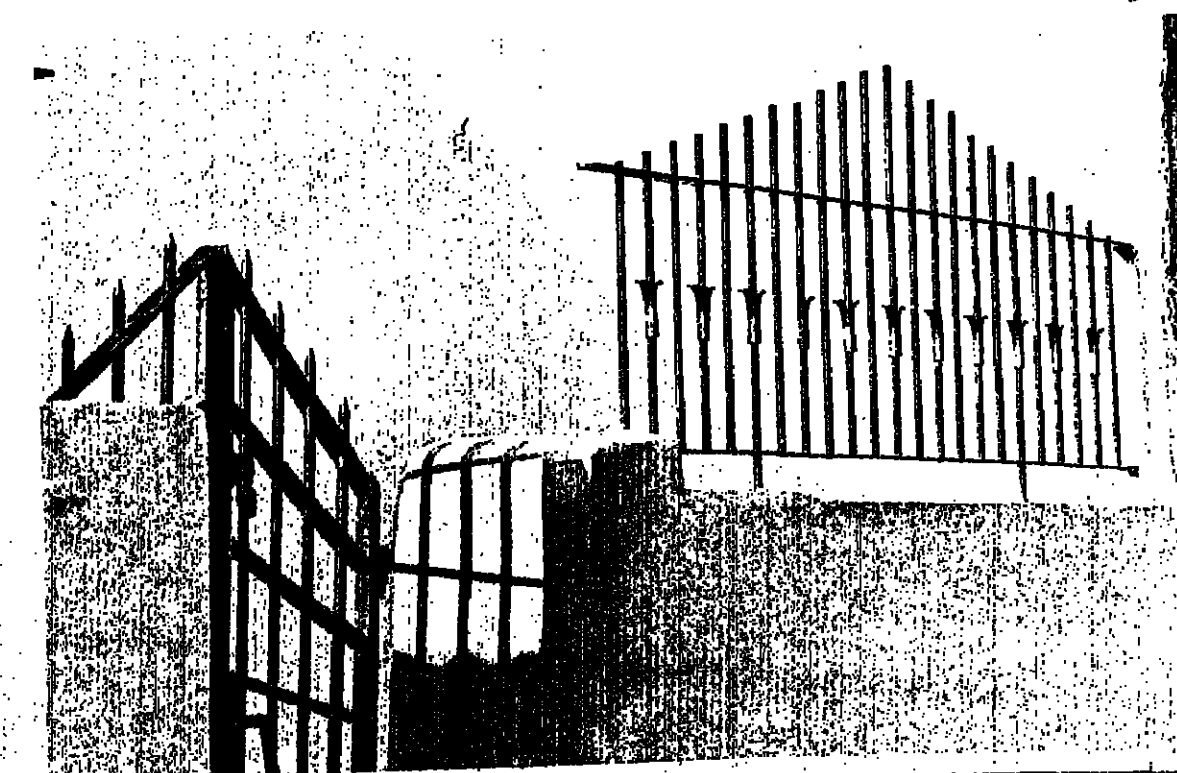
Here and there, fences and walls have been renovated. But this glimpse of a yeshiva wall must be seen as part of a whole patchwork of vistas: the vibrant little gardens inside the courtyards, where geraniums bloom in rows of tin cans... the pigeon coops and the trees in flower... the gully behind the big wall, where the railroad once ran, is slowly filling up with trash.



ABOVE: Lines of vision are peculiar in Neve Zedek. The nearby Shalom Tower does not loom up everywhere, only from certain of the narrow streets. And the horizon may combine a palm tree, decorative ironwork and television antennae.

RIGHT: In the shadow of the Shalom Tower, and a few minutes' walk from the traffic snarls and stench of Allenby Road, is Neve Zedek. The fate of this 90-year-old neighbourhood has hung in the balance during the past few years (nearby Neve Shalom was razed to make room for more skyscrapers).

As recently as the 1940s, the place was far from being a slum: it was an old-fashioned, decent, neighbourhood, although without the affluent flavour of the newer areas. Even today, when you cross the border of Neve Zedek and find yourself at the lower end of Rehov Yehuda Halevi you go from sidewalks about a metre wide and streets about six metres to a vastly expanded, grander scale.





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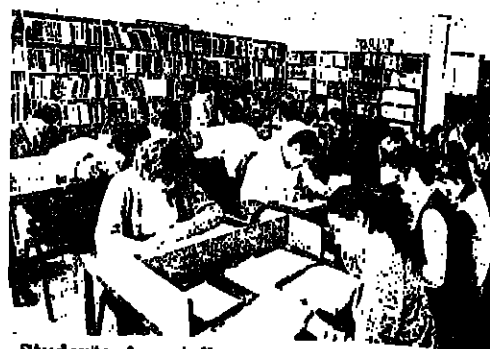
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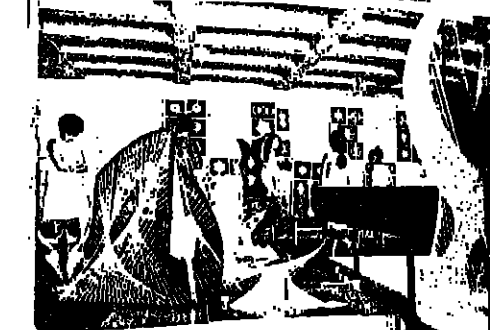


A segment of the varied student body — Jews and Arabs, urbanites and kibbutz members, attend a lecture.

The University Promenade overlooking the Bay of Haifa.



Students from all over the country use the library reading room for their studies.



One of the many exhibitions arranged by the Art Department.



Art workshop in basic design.



"A healthy mind in a healthy body."



A statuette of the chief Carthagenean goddess, 500 B.C., one of the important finds of the Shavei-Zion underwater excavation of the Centre of Maritime Studies.



By Catherine Rosenheimer
Israel Post Fashion Reporter

TEL AVIV. — The team of designers consists of Lilli Dervish, Niba's own house designer; Gideon Oberson, whose shirts and dresses for Niba have proved smash hits in recent seasons (though far from cheap!); Italian sportswear designer Paolo Priscolo and, from

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LEFT: Jacket-type blouses of crepe fabric featuring ladybird prints designed for Niba by Gideon Oberson. ABOVE: Out-of-pants shirts of Banlon for him and for her by Lilli Dervish, Niba's house designer. RIGHT: A shirt of the silk-like Qiana fabric, with print by Pierre Cardin, supplied in Israel solely to Niba by Busack-Paris. The blouse features double cuffs.

Niba Quartet

France, Frank Olivier. For the purposes of last week's show, held at Gideon Oberson's Fashion House, Tahiti Beach was the predominant theme, with date palms springing up unexpectedly to provide the decor for an elegant Tel Aviv basement, models' necks adorned with straw wreaths and, a practical touch, skull caps with outside sun-proof plastic peaks coordinated with many of the shirt outfits. Cottons are returning to pride of place in shirt fashions, say Niba — a good piece of news. Lilli Dervish used cotton stripes and checks for tunics with elasticated waists and man-tailored shirts, while Gideon Oberson stressed striped seersuckers. A particularly attractive print here is a ladybird and flowerhead pattern which comes in colour combinations like pistachio, grass green and pink on a white ground, or a chic green and black colourway on navy. He uses these fresh-looking fabrics for a variety of shirts and blouses for men and women. Another cotton look is in ultra-fine voiles for superbly simple shirts, each with a different form of pin-tuck detailing — good-looking on their own or under suit jackets. Yet another form for cotton is fine tricot, used for well-fitted body shirts, some with flower-head designs, well out with military epaulettes. A good two-piece by Gideon in chocolate brown consists of a body-shirt with diagonal pintucks on the yoke, short sleeves and neat breast pockets, topped a matching mini-length, wrap-style skirt. Moving over to synthetics, he uses an interesting, new, ultra-fine Banlon, weaves textured, for fine Banlon, weaves textured, for a good-looking range of plain and checked shirts. One of his best prints, an outside swirling one, appears on full-length, sleeveless, button through shirt dresses in Banlon. Colour combinations here are mustard and black or tones of greys and beiges — muted and elegant. Lilli Dervish takes last year's smock look a step further, giving it a far more fitted line, and combining it with this year's popular elasticated smocking. A straight-across-the-top peasant blouse in off-whites Banlon has red smocking at neckline and waist, little ple frills across the neckline.



A man's version in a similar theme and colour scheme takes the form of a Cossack blouse.

The sun-top and vest look also appears in new forms: Gideon's brief halter-necked Banlon tops in a variety of plain colours simply tie, scarf-style, at the back, leaving plenty of bare exposure. Lilli's new vest look takes a tailored form, with a strap running along the neckline buttoned onto a near-triangular bodice, in colour combinations like yellow with red stitching. She uses cool-looking cotton tablecloth checks in lots of different colours for puff-sleeved shirts with smocked yokes, elasticated waistlines, sized yokes, elasticated waistlines. From Paolo Priscolo comes the "optical look" — T-shirts combining two contrast colours, a sort of mod footballer look in bright blue and yellow, pistachio and pink or bright red and blue. Frank Olivier provides yet another new departure for Niba's multi-faceted shirt line, in the form of elegant printed silk shirts in a wide range of colours and designs.

Quite where the Tahiti theme fits in I was not too sure — personally I would have preferred to call the collection "most-everything under the sun" where shirts and shirt-inspired dresses are concerned — but I suppose that is really much the same thing.

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IT'S
IN THE
BAG

TWO things have set me thinking lately about the packaging of food products. One is the rising prices of food products, very often coinciding with the introduction of a new wrapper. The other is the increasing worldwide discussion of problems of ecology, and particularly the problems of waste disposal.

In one of the many foreign magazine articles devoted to Israel's 25th anniversary, it was noted ironically that just when much of the Western world is questioning the wisdom of throw-away bottles, Israel is beginning to introduce them for many products. There are increasing types of jars and bottles which the grocery stores won't take back — now spreading from most liquors to some soft drinks, and mayonnaise and jams. I find my garbage pail fills up faster and faster as time goes on — an egg carton or two, a plastic oil bottle, a soup-mix carton and it's time to empty the pail.

On the public level, the problem is more serious. Mayor Hanania Glatstein of Rishon LeZion has been among the most outspoken critics of throwaway bottles for what they have done to increase the waste disposal burden of the municipalities. Recent statistics show that Tel Avivians were producing 220 kilos of household solid waste per person in 1967, and that this will rise to an estimated 320 kilos per person this year.

These figures come from a report on "Solid Waste Pollution in Israel," put out by the Israel National Committee on Biosphere and Environment. Under its general conclusions, the report states that while until recently we have produced a relatively small amount of dry waste such as paper, cardboard, plastic, glass and metals, this is showing a tendency to increase.

"During the past few years, there has been a considerable increase in the use of disposable packaging in Israel, and as a result, there has been an increase in the volume of waste and in the percentage of materials which are not easily disposed of or that do not easily decompose."

Among the report's general recommendations is this one: "The negative implications of the use of disposable packaging on the treatment system of solid waste and on environmental quality should be examined."

This is on the waste-disposal

side of the coin. On the price to consumer side, I can think of several recent examples where prices have risen with greater sophistication in packaging. When Elite began making its own rice crisps, they were sold in a "trial" polyethylene bag at a very moderate price. Then it switched to a cardboard box of "international standard," and the price doubled — from 73 agorot per 100g. of cereal to IL1.47 per 100. (The fancy box costs IL2.50 for 170g.).

Osem recently came out with a new box of "Baby" cookies — in which every three cookies are separately wrapped in cellophane. This, by Osem's own admission, raises the price "one or two agorot per cookie." I personally, as mother of two small children, question the logic of sterile-wrapped biscuits for babies who, in any case, crawl around on floors and playpens which are hardly sterile.

The Israel Packaging Institute — an autonomous body, financed mainly by the Ministry of Commerce and Industry, with only advisory powers — sends me its literature. A recent magazine caught my eye because the top "Outstanding Packaging" prize at the 1973 Israel Food Week went to Telma for its double-pack soup mixes — the two metal-foil envelopes inside a colourful cardboard box. (Osem and Vita use the same style packaging for their "gourmet" soup mixes). The second and third prizes also went to products which have double wraps — tubes of "Hazayith" olive-spread in a twin-pack bag, and a bottled orange and grapefruit drink in cardboard boxes.

Too much packaging

ALL this was enough to send me off for a visit to the Packaging Institute to inquire whether it is not guilty of encouraging over-packaging in an age when we want to fight both inflation and pollution. There I spoke with Dr. Dan Goldan, the architect — who had just come back from a European Packaging Federation congress in Rumania, and with the Institute's engineer, Mr. Avi Levy.

With regard to the Israel Food Week prizes, Dr. Goldan said the criterion was primarily the suitability of packaging for export.

"If we do not stand up to international standards in design, sturdiness, etc., we cannot compete." One of the judges, by the way, represented a British supermarket chain.

What about the local market? Do we need such elaborate packaging as, for instance, the double-pack soup cartons? The Packaging Institute spokesmen told me that it is up to each manufacturer to decide if he should make a different wrapper for domestic use and for export. (In any case, the local wrapper has to be printed separately, because it must, by law, have Hebrew wording.)

As for the dry soup mixes, Dr. Goldan does not think they are over-wrapped, considering that they must be protected against

heat, light and insects, as well as being aesthetic. I wonder. There are still simple soup mixes available in single wrappers — just the metal-foil envelopes. I suspect that many consumers would welcome the "better" soups in simpler, cheaper wrappings.

On principle, concedes Avi Levy, "where a single wrapper is possible, it is preferable, of



Marketing
with
Martha

course." As a case in point, he brings up the new wrapper for Gilboa olives — a thick polyethylene bag which is firm enough to stand up by itself. It solves the problem of returnable versus throwaway bottle, while not creating a large amount of waste.

Milk bag success

Now that I have become accustomed to our plastic milk bags, I have to admit that they represent a brilliant solution to the packaging problem. They do create some waste, but far less than a plastic bottle or paper carton would.

In general, however, the Israel Packaging Institute thinks that the answer lies not in simpler packaging, but in improved methods of waste disposal and recycling. Engineer Levy states quite bluntly that he believes the use of packaging materials will grow due to public demand for aping international standards of wrapping. It will be up to technology to find the solutions to the waste problems this creates.

DR. Goldan, in particular, is a proponent of recycling wastes, and feels the time has come to introduce such methods in Israel. According to him, most packaging materials can be recycled. Glass can be crushed for road-building; polyethylene and similar plastics can be reformed into sewage pipes and other uses not demanding high sterility; P.V.C. can be burned in such a way that the hydrochloric acid can be re-captured and re-used.

Recycling of packaging wastes would require an effort starting in the home. Dr. Goldan admits it is extremely difficult (though not impossible) for municipal garbage dumps to extract the dry waste from the organic matter when it is all collected together. Ideally, the housewife should be trained to separate her garbage — organic matter into one pail, the rest into another. Apartments would have to provide two sets of trash cans, and the cities would have to be prepared to operate two fleets of collection trucks. (It is not so hard for the authorities to sub-divide the wastes into categories of metals, glass, plastic and paper. This can be done by magnet, flotation, etc.)

Is our population sophisticated enough to learn to separate dry waste from organic? "Yes," says

Dr. Goldan; it is just a matter of public education campaigns. "No," says Avi Levy. "First we have to educate the public not to throw garbage out of the windows!"

Whether they consider Israel ready or not, both my sources at the Packaging Institute consider the eventual solution to be improved technological methods of waste disposal and recycling. ("There are even types of packaging materials which 'self-destruct' after use," Dr. Goldan observed.) Neither of them believes that the answer is a cut-back in the amount of throwaway packaging material put around our foodstuffs.

I'm afraid I do not agree. Even in the natural course of "progress," there are times when we do well to sit back and see where it's leading us — and shout "Stop!" if necessary. The dedicated ecologists would turn the clock back completely to returnable bottles, foods sold in bulk into the housewife's own containers, fish wrapped in yesterday's newspaper — in essence, practically no disposable wrapping materials at all.

One of my favourite souvenirs from my last summer's trip to the United States is a quotation about the anti-pollution laws in Oberlin, Ohio, a small university town with a long history of progressive opinion. (It was on the slave escape-route before the Civil War). According to an Oberlin by-law, it is "illegal to sell, offer for sale or even possess non-returnable cans or bottles."

At this stage, I am not going so far as to suggest a total ban on disposable packaging materials. What I would like to see, however, is a general trend toward simpler, less expensive, less waste-producing packaging methods — instead of larger and fancier throwaway boxes and bottles.

In some cases, I think we might be able to do without packaging altogether. Among my favourite products in Israel are the Sypholux soda-water cartridges for home siphons. It is not so hard to carry the empties back to the store, and there is no waste (except the light paper wrapper). I would be ready to do the same thing with eggs. If the supermarkets would sell them without the cartons. How burdensome would it be to carry an empty plastic egg box to the store?

Buy simple

THE price-conscious and ecology-conscious consumer can mount his or her own protest campaign by opting for those products which are wrapped simply — or not at all. Telma, for instance, comes in three types of containers: a throwaway glass jar, a tube, and a new "economy" plastic tub similar to that used for cottage cheese. I have not calculated the exact saving in agorot, but I would feel better throwing away a thin plastic box than a sturdy glass jar with a lid.

"You can re-use the non-returnable glass jars," Dr. Goldan told me. Yes, but how many of

them do you need? Take the new Elite coffee jars, the big ones we use in the Working Women's Council. I buy them for the 18-Cent Freeze-Dried Coffee, which does not come in tins. Say we use modestly, one large jar a month. What will I do with a dozen coffee jars in the course of a year? One of my colleagues suggests that instant coffee be sold in bulk, from dispensing machines from which you would fill a container brought from home. Without going quite so far, might I suggest some kind of vacuum-sealed bag, such as ground Turkish coffee comes in?

Table salt is a good example of simple, economical packaging. There is a plastic cylinder with salt, which doubles as a kitchen shaker. But you needn't buy the container each time — you can buy a polyethylene bag of salt and refill the shaker at home.

Then there are cookies — or biscuits, if you prefer the British terminology. Take the new Osem "Baby" biscuits I mentioned above. A box of 21 biscuits costs IL1.80. At random the other day I looked at a supermarket shelf for a similar-looking plain biscuit in a simple cellophane wrapper. IL1.40 for 42 biscuits. True, I did not compare taste or crispness — but I doubt if many babies could differentiate between the two.

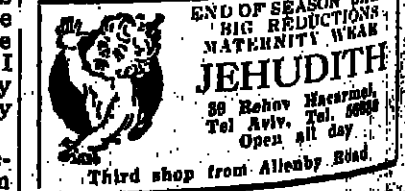
I am not, by any means, recommending one brand of biscuits over another. Osem sells markets biscuits in bulk (to small grocers, generally) and in simple cellophane wrappings. If you are worried about preserving crispness at home, invest in an old-fashioned cookie tin.

By the way, I have received frequent letters about the high percentage of broken cookies in the fancy boxes. One way to avoid this is to buy cookies in transparent cellophane wrappers — where you can see the condition of the contents before you buy. Granted, your favourite type of cookie may come only in a fancy box — a clear case of the manufacturer dictating packaging preferences, not the consumer.

Candy boxes in which the size of the box far surpasses the amount of the contents are almost too common to be mentioned. Boxed candy is, presumably, purchased only for gifts. To those friends, you can give simpler wrapped sweets.

There are countless examples of packaging extravaganzas which the agora-conscious and/or the ecology-minded consumer can try to avoid. Perhaps it is time for all of us to start looking at the containers we put in our shopping baskets as well as their contents.

Martha Meisels



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WANTED: JOBS FOR MATURE WOMEN

It is the man who says that women's home responsibilities keep them from accepting responsible jobs. But RIVKA MALIS, personnel manager in a large bank, explains that family ties inhibit many women from trying for the senior posts which they merit. But, she tells LEA LEVAVI, employers should look for women whose families have grown up and who are free to concentrate on a responsible job.

RIVKA MALIS, personnel manager in a large bank, explains that family ties inhibit many women from trying for the senior posts which they merit. But, she tells LEA LEVAVI, employers should look for women whose families have grown up and who are free to concentrate on a responsible job.



(Israel Sun)

to move up? Mrs. Malis admits there is discrimination, and that a woman has to prove herself every step of the way, much more so than a man.

Mrs. Malis suggests hiring mature women who have already raised their families. "I'll use myself as an example. Today, with my children grown, I can get to work at 7 in the morning and stay until five or even six in the evening if necessary... But employers prefer to hire younger people and the mature woman who left work and wants to come back, or who has no work experience at all, has a hard time getting hired."

"Another problem is young mothers who leave work for a few years. If the State would arrange for part-time work for such mothers, they could continue to work in their field and would be ready for advancement by the time their children are older."

WHILE on the Workers' Committee, and even more so now in her personnel job, Mrs. Malis tries to promote even those women who are not actively trying for advancement. "Many work to supplement the family income but, even if they don't want more responsibility, they certainly do want higher pay." So she has tried to promote typists, for example, to higher clerical jobs. I asked her about immigrant girls, often with university degrees, who are forced to work as typists here. "Those here at

the bank are in typing jobs because they don't know Hebrew, and typing in English is the only thing they can do until they learn the language. But Russian immigrants who don't know English either present an even bigger problem. We have to give the work which deals with numbers only — and that can never really be interesting."

Abusing the soil

Portion of the week: Behar Lev. 25:23. The verse discussed is 25:2.

THE present spiralling rise in the price of fruit and vegetables has nothing to do with the fact that this is a *Shemittah* year when, according to the law and the spirit of the Bible, the land is to lie fallow every seventh year. Advancing has been taken a doubtful legal fiction to permit the working of the land according to the *Halachah* and, apart from the kibbutzim of the Polesi Agudat Yisrael, at the same tempo and with the same intensity as in normal years. Some of my more orthodox acquaintances have expressed the opinion that the climatic conditions which affected the crops are divine punishment for ignoring *Shemittah*.

The justification put forward for exploiting the loophole permitting agricultural activity is that with modern scientific farming methods it is quite impossible to halt agricultural processes for a year without disastrous effects upon the economy, and it is this which brings me to the point I wish to make. Gradually and inexorably, almost against our will, the problem of what is loosely called ecology is being forced

TORA* AND FLORA

upon our notice. The alarming and steadily increasing pollution of the seas, the rivers, the air and the soil, which are the direct result of modern technology in all spheres, now constitutes a real danger to health and even life. And among those spheres is included just that of "modern scientific agricultural processes." The increasing use of pesticides and fertilizers is not only upsetting the balance of nature in the soil but the chemical effluents seep through to pollute the rivers and the sea. Scientists are at last beginning to study the substitution of harmless chemicals by organic bacteria.

Perhaps a return to the principle, if not even to the practice, of *Shemittah* would be a salutary means of restoring the balance of nature and the purification of soil and water. Refraining from the use of these chemicals for one year in seven might well result in washing out the impurities and give nature a chance to recover from the abuses to which science has subjected it.

Perhaps the Almighty is wiser than we think; and it may be worth while, in the words of the prophet, to "put Him to the test."

L.I. RABINOWITZ

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ALL SHALL BE FORGOT



By Hadassah Bat-Haim

MANUAL skills, it is said, are never forgotten. Techniques like swimming and riding a bicycle may lie dormant for years and just pop up when needed without coaxing or further training. This axiom, in, I find, true in a general kind of way. That is to say, it isn't untrue, but should, on occasion, be qualified. It has never occurred to me to doubt it, being only too ready in my usual trusting way to accept the nearest cliché on the grounds that if everyone believes it, who am I to dispute it?

Relying on this conviction, I blithely strap my basket onto a neighbour's bicycle and clip my trouser leg close with a peg in a way that takes me back 30 years, and assure her that as I was riding a bike before she was born, there is no danger either to the machine or to my person.

It is lovely day. Not too hot, with just the hint of a sea breeze to ruffle the shopping list. It really is a shame, I tell myself, that I have allowed access to a car to deprive me of this artless enjoyment... I shall see to it that such lazy habits are not re-established. Properly adjusted panniers can carry almost as much as a car. There is no question of speeding round Nahariya and the exercise and fresh air can only be beneficial. Really, the absence of the car today may turn out to be a blessing in disguise and bring me back to an appreciation of simple pleasures.

The drive slopes gently down to the road. Not a main arterial highway, but there is more traffic on it than there used to be, so I start to slow down at the end to make a properly cautious entry onto the street. The last bicycle I was on had brakes on the handlebars and this has not. By the time I realize this, I am going faster than I like and the pedals are somehow not in the right place for standing on backwards. Hastily I put a foot out to stop myself, but the saddle is

so high that I have to lean right over to reach the ground.

With a considerable crash I overbalance, the bike on top and the basket in the bushes. I have sustained a broken leg, a dislocated shoulder and concussion. After some moments, these injuries are reduced to a skinned knee, a bruised elbow and dirt on my forehead. The bike seems all right. It had a softer fall than I did.

Mounted again, I wobble on my way. The road has not improved since I last observed it from this point of view. The ruts are less noticeable on four wheels. The rise leading past the school, I had not remembered as a hill. It doesn't even merit a gear change

in a car, but now it leaves me red-faced and breathless as I conquer its heights.

Once over, a further dilemma faces me. Shall I steer to the left or the right of the large stone in the middle of the road? The bicycle makes its own decision and goes right over it. Luckily there is no one at the back of me, as I retain my seat by the kind of manoeuvre usually seen only in a circus.

Outside the grocer's, I fall off again. This seems to be the only way I can dismount. Why does this tiny woman, half my size, have the saddle way up here? For her it must be like riding on a camel. This time people rush out to help me up. Quickly, I

hoist myself back before I lose my nerve.

"It's hard to learn at our age," says an elderly, white-haired woman. "I admire your pluck. I give the attempt." Her look tells me that if I had any of the wisdom that should accrue with the years, I would do the same.

At home I fall off again, return the bicycle with grateful thanks. It is quite undamaged and so, I think, am I, except conceit, a rip in one trouser and a feeling which subsequently proves to be correct—that I black and blue all over.

If this is how those acrobatic aphorisms are to be relied upon, I shall take to the water this summer in a lifebelt.

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dance • By dora sowden

Sagan presenting own programme

GENE Hill Sagan, dancer-choreographer, is presenting a programme of his own ballets under the sponsorship of the America-Israel Cultural Foundation and the Israel National Council for the Arts. He will stage two ballets — in Rishpon on Sunday (as a sort of preview) and on Monday in the Nahmani Theatre in Tel Aviv. Since he came here about three years ago, Gene Hill Sagan has been teaching at various studios and choreographing for various companies. He created "Requiem for Sounds" for the Bat-Dor Dance Company and "In Search of Jazz" for the Claa-



Gene Hill Sagan

sical Ballet — both among the most interesting modern ballets staged here. He also choreographed the solo for Kurt Weill's "Seven Deadly Sins," which was performed by the Israel Chamber (Music) Ensemble.

The ballets to be presented this time by his own group of dancers, including himself, will be "Bridge of Sighs" and "The Ecstasy of Buttista Vernazza."

MORE MALES

THERE is rising hope that the shortage of male dancers in Israel may be alleviated. News from the Bat-Dor Studios is that 20 boys are now attending the ballet classes — the largest number yet reached. Special "Men's classes" (for dancers over 15 years of age) are now attended by 12 dancers. "From next year we hope to have even more boys and getting them younger," said Jeanette Ordman, artistic director of the studios.

Some of the men are in the army and have to get special permission to come for training. Attendance is strictly controlled for all classes at the "school." Pupils who absent themselves from a class have to bring a signed note giving the reason for the absence. If there is too much absenteeism, the student is advised to correct this or think about discontinuing the dance classes. "This has worked wonders," said Jeanette Ordman.

Ehud Ben David, the Israeli dancer who won the 1971 Paris festival "Gold Star" as the best dancer, is back with the Bat-Dor Dance Company. He has now fully recovered from the leg injury which kept him from dancing for several months.

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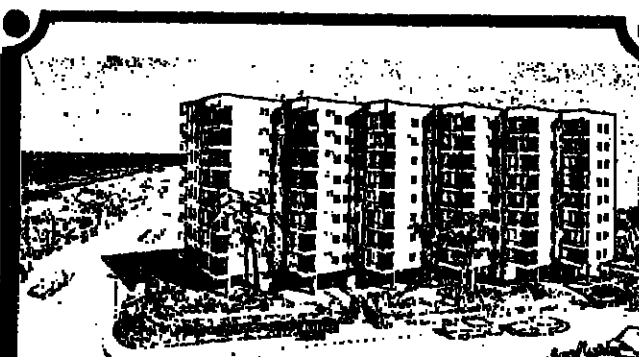
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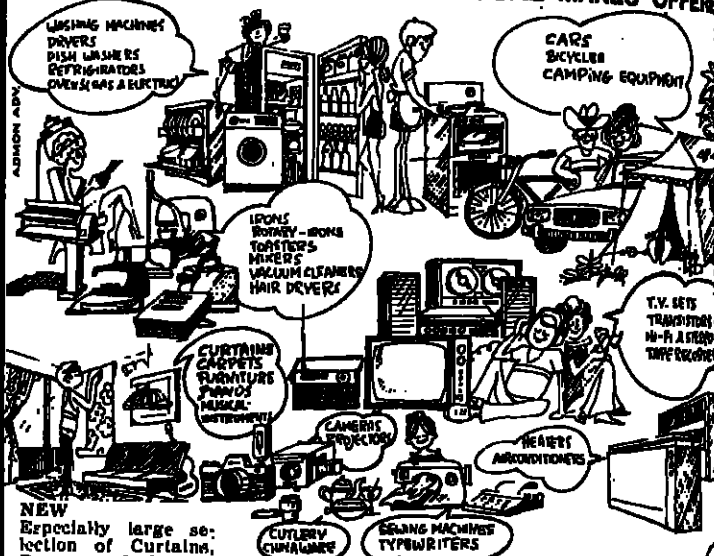
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Haim Ben, adapted and di-
rected by Ariel Sachs, presented
at Habimah in cooperation with
Tel Aviv University. Set by
Haim Ben, costumes by Ruth
Karon, lighting by Nathan
Kohn, lighting by Nathan
Kohn.

most interesting part of
the production of Christopher
Marlowe's Doctor Faustus at
Habimah is the essay in the pro-
gramme by the adapter-director,
Dr. Sachs, who is
a scholar of English literature
at Tel Aviv University, pre-
sents the thesis that Marlowe's
Faustus, one of the
most inspired by the me-
dieval German legend, is a para-
digm of a blend of
a mutually exclusive philoso-
phical concepts. The play is "si-
multaneously a medieval play, a
Renaissance play and a play of the
modern age, and it therefore in-
herits a cultural no-man's land
between traditional con-
vention and radical revolution,
tragedy and comedy."

his short life - he died
at the age of 29 in a tavern
in London. Marlowe wrote at least
twelve plays, the other two
being "The Jew of Malta" and
"The Jew of Malta." He is
considered the father of the Eng-
lish Renaissance, and is known
to have been the inspiration of
Shakespeare. In fact, a persistent
legend has it that it was he who
inspired all the plays credited to
Shakespeare who, as everyone
knows, didn't exist. Regardless of
the legend, it was Marlowe who
lived in the great age of Eng-
lish drama as the bearer of the
spirit of the Renaissance which
was to England late, when it
already run its course in



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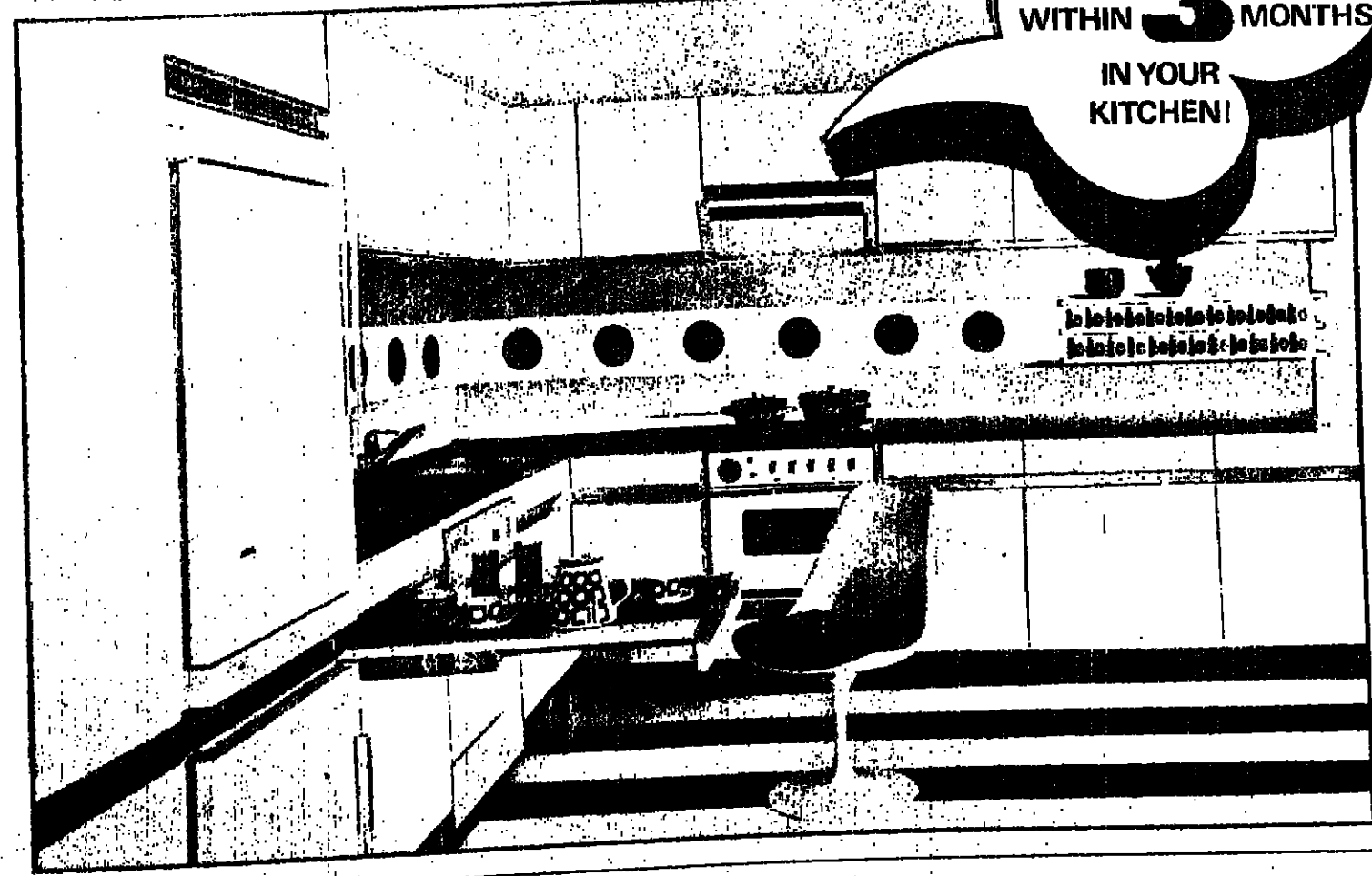
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JERUSALEM — 6 Rehov Hillel
TEL AVIV — Ministry of Absorption, 6 Rehov Kather Hamalka
HAIFA — Ministry of Absorption, 209 Rehov Hamoginim
BEER SHEVA — Student Centre, Beit Ramat, Shikun Ith Lodgana
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television
Let's have new films
"High Noon" reappears among the old films shown on television with almost the regularity of the sun itself, and a very good thing too, as it never loses its power to thrill, depress, and impress. The story of the middle-aged marshal facing a duel in the desert with four killers and unable to get any support from the bourgeois, or from his beautiful Quaker bride either, seems to be a light, but Carl Foreman's analysis of human beings under stress. Grace Kelly, as the Quaker, eventually sees the light, and shoots an outlaw in the back with the snapper's face of a killer in a modern super-film with plenty of red ketchup flowing over the wide screen.
It's a pity that Television House seems to have set up a cabal against Westerns, and that we have to rely on an alien waste of time, "The Virginian". In the Western, the Americans display a remarkable talent for interesting themes, plots with subtle and unexpected twists, strong and original characters. When planning new programmes, the powers that be would do well to study that goes on at the ranch.
Generally, it is curious to live today in a milieu in which the cinema and television, those unidentical twins, function side by side. Television supplies us with an endless stream of films from yesterday, when codes were different and a certain haze of unreality covered the screen. A modern director, re-doing "High Noon", would have Marlon Brando, as the marshal, engaged in a bed in complicated sexual manoeuvres with the Mexican ranch as well as his Quaker wife for most of the time he was supposed to be rounding up cowboys. The new art of the film, while simplifying the tasks of the director and providing education for the voyeur as well as instruction for the uninitiated, certainly changes the action.
Dealing with the impact of television on film-making, the "Saturday Review" — soon, alas to be defunct — pointed out recently that weekly audiences in American cinemas, despite the recovery in recent years, have dropped from 86m. to 17m., and that the number of films now produced is only a tiny fraction of what it was in the great days of Hollywood. What is more, the trend is for more and more films to be made for television rather than the cinema.
It certainly seems absurd that our television has accepted a ban demanded by the cinema-owners against showing films that are not two decades old. I see no reason why Israel should have adopted this self-denying ordinance in relation to Israeli films. If the owners of such films will not release them, Television House should make more and more original films.
In the U.S., the result of making films for television is that only films made with old-fashioned techniques. Although studios are still limiting themselves to TV films suitable for family viewing, with bed only hinted at as the logical end of kisses and caresses, many new ideas are coming across in the direction and acting.
Small can look big
At one time, it was thought that the TV screen could not carry mighty events: everything done for it had to be small and intimate. This is a fallacy. Just as Shakespeare managed to compress the battle of Agincourt into his wooden O, so his successors in the BBC have managed to squeeze Austerlitz into a 23-inch screen. We saw this only this week in "War and Peace", in which those elegant Oxoniens, dressed up for some reason in Russian and French fancy dress of the Napoleonic era, banged away at each other with great conviction, although emerging at all times as *pukka sabbes* on the North-West Frontier.
The upshot of all this is that, when our boy goes travelling in search of new material for next season, he should by-pass Rome and Paris, and look in London and New York for the latest films made specially for television.
I was 45 minutes late for the Third Hour discussion of immigrants versus veterans but I caught the beginning.
On the other hand, as a member of the panel noted, catering for immigrant needs has nothing to do with the problems of young Israelis, or the hopelessly inadequate land and housing policies of the Government and the Lands Authority. It is not because of immigration that the boy we saw in the film cannot buy a home on an Israeli salary. With apartments in simple Shikun Ovdim buildings costing IL150,000, it is obvious that no honest young Israeli, starting from scratch, can hope to acquire a home, even with existing financial aid programmes.
Pre-1948 veterans are all right, because they either owned homes or occupied them as "protected tenants" because there is a programme for them. But to this day no one seems to give any thought to the young sabra who made the bad mistake of being born to poor parents.
It would solve nothing to stop immigration for a while, till the slums are cleared and the young couples housed, as somebody on the panel suggested — besides being a denial of the very reason for Israel's existence.

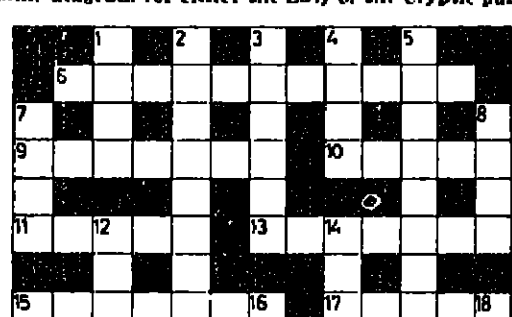
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5.30 News Headlines. 5.35 Service Broadcast. 5.42 Hasty Town. 5.45 Sport. 5.55 25 Years Ago This Week (repeat). 5.58 News. 6.00 News. 6.05 News. 6.10 News. 6.15 News. 6.20 News. 6.25 News. 6.30 News. 6.35 News. 6.40 News. 6.45 News. 6.50 News. 6.55 News. 7.00 News. 7.05 News. 7.10 News. 7.15 News. 7.20 News. 7.25 News. 7.30 News. 7.35 News. 7.40 News. 7.45 News. 7.50 News. 7.55 News. 8.00 News. 8.05 News. 8.10 News. 8.15 News. 8.20 News. 8.25 News. 8.30 News. 8.35 News. 8.40 News. 8.45 News. 8.50 News. 8.55 News. 9.00 News. 9.05 News. 9.10 News. 9.15 News. 9.20 News. 9.25 News. 9.30 News. 9.35 News. 9.40 News. 9.45 News. 9.50 News. 9.55 News. 10.00 News. 10.05 News. 10.10 News. 10.15 News. 10.20 News. 10.25 News. 10.30 News. 10.35 News. 10.40 News. 10.45 News. 10.50 News. 10.55 News. 11.00 News. 11.05 News. 11.10 News. 11.15 News. 11.20 News. 11.25 News. 11.30 News. 11.35 News. 11.40 News. 11.45 News. 11.50 News. 11.55 News. 12.00 News. 12.05 News. 12.10 News. 12.15 News. 12.20 News. 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TWO-IN-ONE CROSSWORD

Why bother with point count?

EASY PUZZLE

- Use the same diagram for either the Easy or the Cryptic puzzle.
- ACROSS
1. Rules (11)
2. Marvelous (7)
3. Popping (5)
4. Ebbing and flowing (5)
5. Excuse (7)
6. Heedless (7)
7. Heathen (5)
8. Code (5)
9. Fowl (7)
10. Rescue (11)
11. Down (14)
12. Wrapper to put a letter in (8)
13. Battered, it seems, have on industrial team (4, 4)
14. Plant in a basin? (4)
15. Olive someone a ring? (6)
16. First requirement of a colorist (4)
17. A ride on the merry-go-round? (4)
18. Look, it sounds like Edward (4)
19. Duplicate, is one of those events that makes point counters tear out their hair — if they have any left.
20. East-West were playing Precision. East bid 1♠ advertising 16 high card points. East counted the singleton Q of spades. This was an abuse of Precision since the Q as a singleton must be demoted. However, the opening bid of 1♠ is fairly standard on this hand, except for those who might open 1♥. Anyhow South pondered. He thought that if West bought the contract in a minor suit or in NT it might be desirable for North to lead a ♠. Sure it was risky to bid this suit — but if doubled South could run to 200, from the frying pan to the fire. And North-South might have a good sacrifice against a vulnerable game bid by the opponents.
21. West meekly passed and North exploded with 4♠. South said to himself, "On my! What will partner say about my beautiful bid?" The South's heart sank even lower as East doubled.
22. The opening lead was the ♣Q. South was dumb struck and could not play for a moment as he contemplated his wealthy dummy. He won the first trick with the ♠A and then played the ♠K. As the ♠Q dropped South again shook his head in disbelief. Of course, he made 12 tricks — 12 were cold if the opening lead had been a ♣. And a shame only 16 high card points. Exit the point counter.



CRYPTIC PUZZLE

- ACROSS
1. Looks on Mink as an ancient sage (4)
2. Where Charlie was born? (7)
3. Hang around up above (5)
4. Old-fashioned shipping power (5)
5. An impertinence no prisoner is allowed (7)
6. A familiar name for poetry that's different (7)
7. For a time it was magic (5)
8. Youngsters in a meadow on foot (5)
9. Talko Turkey? (7)
10. Well, a complaint you can't get in summer? (6, 5)
11. High-class shops. It appears (4)
12. Talk back? (7-8)
13. Antonio's frozen assets? (4)
14. Wild party of some poor gymnasts (4)
15. Land-a-Tow, 2, South, 4, Amoral, 6, Eff, 8, Pinis, 7, (good) Grief, 12, For-E, 13, Fancy-free, 14, Bitch, 15, To-Hell-UK, 16, Hardly, 18, No-XI-M, 20, Die-go, 21, Wet.

- DOWN
1. Survive an evil uprising (4)
2. Kitchen assistant with an hour-glass figure? (3-5)
3. Horse chestnut (4)
4. High-class shops. It appears (4)
5. Talk back? (7-8)
6. Antonio's frozen assets? (4)
7. Wild party of some poor gymnasts (4)
8. Land-a-Tow, 2, South, 4, Amoral, 6, Eff, 8, Pinis, 7, (good) Grief, 12, For-E, 13, Fancy-free, 14, Bitch, 15, To-Hell-UK, 16, Hardly, 18, No-XI-M, 20, Die-go, 21, Wet.

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

Olim, Temporary Residents

NEW DEADLINE... JAN. '74

The latest official announcement states that new immigrants now have only until January 1, 1974 to receive tax-free furniture. As Israel's largest home furnishings firm, Danish Interiors respectfully suggests the following:

1. Don't panic but bear in mind that you save a great deal when you buy tax-free.
2. Purchase according to your needs.
3. Don't be shy to take advantage of Danish's free interior design service.
4. Compare prices (of similar qualities) - whether your budget is \$250, \$1,000 or \$5,000 you are entitled to the best value for your money.
5. Visit your nearest Danish branch. You shouldn't miss seeing Danish's tremendous selection of highest quality, tax-free Scandinavian furniture and rugs... in every price range, for every room in your home: salon, bedrooms, dining, and complete kitchen fittings.

danish interiors

Tel Aviv: 26 Rehov Trumpeldor
Haifa: 53 Rehov Horev, Ahuza
Ramat-Gan: 104 Derech Jabotinsky
Jerusalem: 3 Rehov Hasoreg, opp. Bank Israel.
Beer-Sheva: Passage Unico



3 Seater in Imitation Leather \$440 • 2 Seater \$310 • Matching Easy Chair \$225 • Also Available in Designer Fabrics.

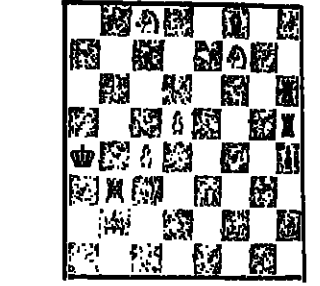
BRIDGE

By George Levinew

Today's deal, from a Jerusalem Duplicate, is one of those events that makes point counters tear out their hair — if they have any left. East-West were playing Precision. East bid 1♠ advertising 16 high card points. East counted the singleton Q of spades. This was an abuse of Precision since the Q as a singleton must be demoted. However, the opening bid of 1♠ is fairly standard on this hand, except for those who might open 1♥. Anyhow South pondered. He thought that if West bought the contract in a minor suit or in NT it might be desirable for North to lead a ♠. Sure it was risky to bid this suit — but if doubled South could run to 200, from the frying pan to the fire. And North-South might have a good sacrifice against a vulnerable game bid by the opponents. West meekly passed and North exploded with 4♠. South said to himself, "On my! What will partner say about my beautiful bid?" The South's heart sank even lower as East doubled.

CHESS

Problem No. 248
P. VATAKIN, USSR
Specially composed for The Jerusalem Post



Kb2: Kb2; Bc3; Kc4; Kf7; Fe, d, h, g, f, e, d, c, b, a.
Kb4: Rb5, Rb6; Bb5; Pb4; Bb5. White mates in two (20).
Main: 1. Bb5. 2. Bb6. 3. Bb7. 4. Bb8. 5. Bb9. 6. Bb10. 7. Bb11. 8. Bb12. 9. Bb13. 10. Bb14. 11. Bb15. 12. Bb16. 13. Bb17. 14. Bb18. 15. Bb19. 16. Bb20. 17. Bb21. 18. Bb22. 19. Bb23. 20. Bb24. 21. Bb25. 22. Bb26. 23. Bb27. 24. Bb28. 25. Bb29. 26. Bb30. 27. Bb31. 28. Bb32. 29. Bb33. 30. Bb34. 31. Bb35. 32. Bb36. 33. Bb37. 34. Bb38. 35. Bb39. 36. Bb40. 37. Bb41. 38. Bb42. 39. Bb43. 40. Bb44. 41. Bb45. 42. Bb46. 43. Bb47. 44. Bb48. 45. Bb49. 46. Bb50. 47. Bb51. 48. Bb52. 49. Bb53. 50. Bb54. 51. Bb55. 52. Bb56. 53. Bb57. 54. Bb58. 55. Bb59. 56. Bb60. 57. Bb61. 58. Bb62. 59. Bb63. 60. Bb64. 61. Bb65. 62. Bb66. 63. Bb67. 64. Bb68. 65. Bb69. 66. Bb70. 67. Bb71. 68. Bb72. 69. Bb73. 70. Bb74. 71. Bb75. 72. Bb76. 73. Bb77. 74. Bb78. 75. Bb79. 76. Bb80. 77. Bb81. 78. Bb82. 79. Bb83. 80. Bb84. 81. Bb85. 82. Bb86. 83. Bb87. 84. Bb88. 85. Bb89. 86. Bb90. 87. Bb91. 88. Bb92. 89. Bb93. 90. Bb94. 91. Bb95. 92. Bb96. 93. Bb97. 94. Bb98. 95. Bb99. 96. Bb100. 97. Bb101. 98. Bb102. 99. Bb103. 100. 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WHAT'S ON

Plant a Tree in Israel
With your own hands!
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund), in Jerusalem — Rehov King George, corner Rehov Keren Kayemet, Tel. 3261, in Tel Aviv — 36 Rehov Hayarkon, opp. Dan Hotel, Tel. 23449.

ALL WEEK IN JERUSALEM —
Jewish Museum — Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m. Tues., 10 a.m.-10 p.m. Rockefeller Museum — 10 a.m.-6 p.m. Fri., Sat., 10 a.m.-2 p.m.

Exhibitions:
Impressionist and Post-Impressionist paintings from the Museum and Parks Collections (Goldman's Hall).
Jewish Life in Munich. Inscriptions Reveal (Rockefeller).
Anna Ticho—recent drawings and watercolours (Cohen Hall).
Pupils at Work. From museum art centres for children.

Coins current in Kretz-Yisrael from old-fourth cent BCE to present day (Numismatic Section).
Special exhibit: Yehonatan Leger — composition with figure, 1924. Oil on canvas. Gift of Mr. Max Kaganovitch, Paris, in memory of his brother, Pinchas Kaganovitch, "der Nislar".

Conducted Tours: —
Madrasah Tours — By appointment only Tel. 34323, Jerusalem.
Tour of Madrasah Project in Jerusalem, 8.30 a.m. Straus Health Centre, 24 Rehov Straus, IL 40, or 32.00 towards transportation and refreshments. Madrasah Medical Centre only includes Chagall windows exclusive audio-visual presentation "The Madrasah Story," 8.30 a.m., 11 a.m., 12.15 p.m. and 2 p.m. in Kennedy building. No charge. Buses No. 19 and 27.

Days Tours Jerusalem — (Kiryat Moreshet) Daily Tours (except Sabbath). Tel. 33122.
University, conducted tours in English, weekdays at 9 and 10 a.m. starting from the lobby of the Administration Building at the Olvav Rava Campus and at 11.30 a.m. from the Truman Research Institute at the Mount Scopus Campus.

Tourists and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 4, Kiryat Moreshet. Tel. 32239.

New Israel Films: —
Latest Israel films screened weekdays at 43 Keren Hayosod Hall, Jewish Agency Building, Jerusalem. Admission free.
Jerusalem Biblical Zoo, Schneller Wood. Roma. Tel. 23529, 7.30 a.m.-5.30 p.m. 8 a.m. to 10 p.m. Thurs. Sound and Light Show in Jerusalem. Dialogue — Yehuda and Arnon Ader. Music — Moshe Shafir. Screened except Friday, 7.30 p.m. in Hebrew; 8.45 p.m. in English. Additional show at 10 p.m. — Sat., 8 p.m. in English, Hebrew, Sun., Thurs. in French. In English, Hebrew agencies and Citadel box office (evenings). Please come warmly dressed.

TEL AVIV —
Tel Aviv Museum, Sherot Shaul Hama-lech, Exhibitions: Toulouse-Lautrec, Lithographs (Zack Hall), Israeli Painting and Sculpture (Cohen Hall), From Impressionism to Abstract Art (Agglom Hall and Hall No. 3), Kinetic Art (East Hall), Hours: Sun., Thurs., 10 a.m.-1 p.m.; 4-10 p.m. Fri.: 10 a.m.-2 p.m.; Sat.: 10 a.m.-1 p.m. Helena Rubinstein Pavilion, 8 Rehov Tarsat, Tel Aviv. Contemporary Japanese Prints (Graphic Hall).

Museum Ha'aretz, Ramat Aviv, (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Gorenstein Museum; (4) Museum of Bibliography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasbi Excavations; (7) Alpi-Hal Museum; Wed. — 10 a.m.-5 p.m. Sun., Mon., Tues., Thurs., 10 a.m.-5 p.m.; Fri. 10 a.m.-1 p.m. 2 p.m. Rehov Shalit; (8) Museum for the History of Tel Aviv; Sun. to Thurs. — 9 a.m.-4 p.m. Fri. — 9 a.m.-1 p.m. Sat. — closed. 10 Mirvata Helene Yafa; (9) Museum of Antiquities of Tel Aviv-Yafa; Sun., Mon., Tues., 10 a.m.-6 p.m.; Fri. 10 a.m.-1 p.m. Conducted Tours: —
Tel Aviv University
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Friday. Assembly point at University — 10.30 a.m. — Tel Aviv University.
Transportation — by public buses 25, 26, 75, 80. Free transportation on Mondays and Wednesdays between 9.30 a.m.-Tadmer, Sharon, Accadia, Yaffor. 10 a.m. — Sheraton, Hilton, Ramat Aviv, Banuasi, Akor, Dan, Park, Deborah, Aviv, and Sharon. For further details Tel. 41611. Public Relations Dept.
Bar-Ilan University: Daily, for free transportation please call public relations. Tel. 757481.
Mirvata Women's Organization of America and Canada, 14, 16 Rehov Dov Hoz, Tel. 757481.

THE NEW BUILDING (7-29 Sherot Shaul Hama-lech, Tel Aviv)
Toulouse-Lautrec — Lithographs (Zack Hall).
GALLERY TALK at the Exhibition (in Hebrew)
Tues., May 22, 7 p.m.
Contemporary Japanese Prints (Graphic Hall)
THE HELENA RUBINSTEIN PAVILION (8 Rehov Tarsat, Tel Aviv)
Zack Hall — Paintings 1968-1973
Mon., May 21, 8.30 p.m.

HELENA RUBINSTEIN ART LIBRARY (New Building)
Open: Sun.-Thurs.: 10 a.m.-1 p.m.; 4-7 p.m. Friday: 10 a.m.-1 p.m.

FILMS
LA BOUTIQUE (France 1971)
Director: Jean Claude Chabrol
With: Stephane Audran, Jean Pierre Kessel
LA BOUTIQUE (The Bay of Angels) France, 1968
Director: Jacques Demy
With: Jeanne Moreau, Claude Mann

CONCERTS
BAOCH AND BAROQUE MUSIC (6)
(Leon and Mathilde Bermani Auditorium)
Svi Ravel — Cello, Yair Kles — Violin, Eldad Neumark — Harpsichord, Ephraim Hareva — Recorder, Rach (Sonata for Cello and Harpsichord); Tolmann (Trio in G-minor); Handel (Violin Sonata in D); Scarlatti (3 Sonatas); Leclair (Trio Harpsichord); Quantz (Trio Sonata)
GABRIEL KLEBANOFF — Piano (Mally Kaufmann Hall)
Rach (Duet), Mendelssohn (Sonata in E, Piano Piece), Da-Os (Sonata), Liszt (Rhapsodie No. 8 and No. 8)
JEREMY BROOK — Piano
(Leon and Mathilde Bermani Auditorium)
Mozart (Pantasia, K. 478; Sonata, K. 457); Schumann (Sonata, Op. 24); Debussy (Estampes)

EXHIBITIONS
Anna Ticho — recent drawings and watercolours (Cohen Hall)
"Pupils at work" — from museum art centres, for children (Youth Wing)
"Coins current in Eretz-Israel from mid-fourth cent. BCE to the present day" (Numismatic section)
"Introduction to design" (Isadore and Sarah Palevsky Design Pavilion) from May 27, 1973
Jewish life in Morocco — Judaica, handicrafts, costumes, reconstructed artisan shops (Sperius, Goldman-Schwartz & Weinstein Galleries)

Impressionist & Post-Impressionist paintings from the Museum & Parks Collections (Goldman's Hall)
Inscriptions Reveal — special exh. at Rockefeller
SPECIAL EXHIBIT
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Tel Aviv

Elizabet, Tel. 62264. Phone for reservations.
Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of 249180; Jerusalem — 39340; Haifa — 266177; Netanya — 23981.
Wise Circle, 116 Rehov Hayarkon, Tel. 23230, 8 a.m.-2 p.m.
Canadian Hadassah-WIZO Office, 116 Hayarkon, Tel. 22700, 8 a.m.-2 p.m.
Hadassah (Chai), 50 Rehov Hayarkon, Tel. 50930.

HAIFA —
Hadassah Club, Youth Aliya office, 200 Rehov Himmichim, Tel. 45461, 64572.
Goldman Art Gallery, 31 Bd. Hannasi, Haifa. Homage to Reuben Rubin — Israeli prize 1973. Lithographs and sketches to "The Prophets" and paintings. Open 10 a.m.-4 p.m.; 4-7 p.m.; 8-10 p.m. Sat. 11 a.m.-1 p.m.; 4-5.30 p.m.
Schuloh Art Gallery, 40 Rehov Simeon, Haifa. Exhibition of Chaim Nahor paintings; until May 31.

SATURDAY —
JERUSALEM —
Organ Music by Philip Regev every Saturday at 11.30 p.m. T.M.C.A. Auditorium. Public welcome.
Nahava Malka, 8.30 p.m. at Hechal Shlo community Centre, 14 Rehov Zahal, Kiryat Moreshet.

Neotest Hapoloit — Pioneer Women:
Society tours Sunday through Thursday 9 a.m. Tel Aviv, Hildesheim Bldg., 93 Rehov Arlosorov, Tel. 26111; Jerusalem, Beit Elshava, Rehov Elazar Hama-lech, Kalamon, Tel. 21616; Haifa Community Centre, 14 Rehov Zahal, Kiryat Moreshet.

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Film: "Edge of the West" — Jewish daily life in the Melah large cities, the Atlas mountains, and near the Sahara. Free for visitors. Sun., Tues., Wed. — 5 p.m. (French); Mon., Thurs. — 12 noon (French).

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YOUTH WING FILM CLUB
"Bright behind one" (Hebrew dialogue)

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TEL AVIV Kulturzentrum
19 Kikar Malchei Israel
Thursday, May 24, 1973 8.30 p.m.

Lecture and discussion in German
Entrance free

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LOVE PROBLEM

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The POSTER

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Daily at 7.00 and 9.00 p.m. — Matinee at 4.00 p.m.

ADRIEN 31 — Widerberg's pictorially great essay on labour troubles in Sweden in '31.
AND HOPE TO DIE — Action film tops over-involved plot.
LES ASSASSINS DE L'ORDRE — Carrière's absorbing probe of the relations between the police and the judiciary.
ANNAULT — Compelling thriller about a sex maniac on the rampage.
CABARET — Remarkable performance from Liza Minnelli in a stylish musical loosely based on Berlin of the thirties.
CATHY ME A SEX — A well-made, but trivial, comedy-thriller.
CEAR AND ROSALIE — A fairly absurd, but quite pleasant, situation comedy about a hero (Kubrick) who is the victim of a violent world.
OLD-TIMERS by Harold Pinter, Habimah — premiere. TEL AVIV (Habimah) Thurs., Wed.
WHAT WE LOOK LIKE (Himot) — Programme of humour and satire. TEL AVIV (Himot) Fri., Sat., Wed., Thurs.
THEY'VE ARRIVED TOMORROW (Gameret) — Twenty-three-year-old war melodrama from the War of Independence, which made quite an impression in his day, shows what its weaknesses now, when reviled in honour of the 25th anniversary of Independence. The characters are one-dimensional, the dialogue is flat and full of what are now clichés. TEL AVIV (Gameret) Sat., Thurs.

LETTERS FROM VENICE (THE ANTERIOR ROOM) (Habimah) — Michael Redgrave's adaptation of the literary historical novel by a literary historian trying to get hold of a great poet in a world of a woman and her spinster niece makes for shallow theatre but good entertainment. TEL AVIV (Habimah) Thurs.

MARRIAGE, DIVORCE STYLE (Popular Theatre) KIRYAT HAIKAL (Savoyon) Fri. AZATA (Tel Aviv) Sun. KIRYAT HAIKAL (Savoyon) Sat. TEL AVIV (Habimah) Mon. TEL AVIV (Habimah) Wed. TEL AVIV (Habimah) Thurs.

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